

Division

Section



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The Missionary Review of the World



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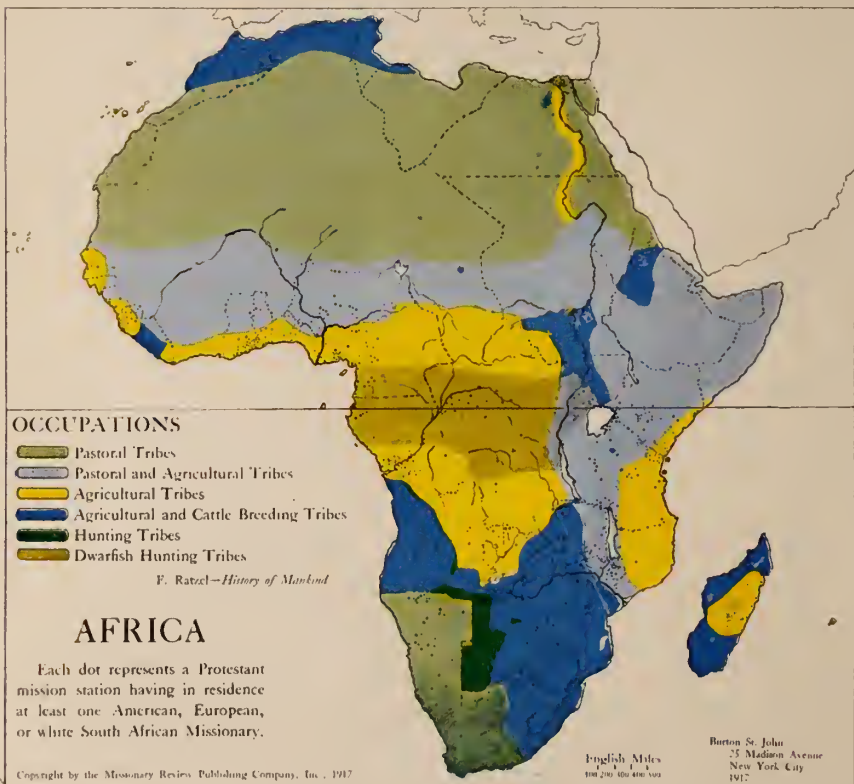
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For Use in Church Papers, Calendars and Missionary Meetings

1. In Chile, where the Roman Catholic Church is better organized than in any other South American country, there are only priests enough to average one to 10,000 people. This gives some idea of how inadequately the religious needs of the continent are provided for, even by the Church of Rome. (See page 37.)
2. In Mexico, there are only two hundred ordained evangelical ministers, both foreign and native, to preach the Gospel to a population of 13,000,000—an average parish of 75,000 people. (See page 37.)
3. The greatest stretch of unevangelized territory in the world is the center of South America. (See page 37.)
4. In China, the people have been indifferent to questions of public health. Eight die every minute as a result of tuberculosis and the death rate is twice that of France. Vigorous health campaigns are being conducted by the Y. M. C. A. (See page 18.)
5. Treasured in the offices of the American Presbyterian Board in New York is the American flag which floated over the mission compound in Urumia, Persia, during the first five months of the Turkish occupation of the city, and thus afforded protection to some 15,000 refugees. (See page 11.)
6. In Livingston's day the main problems standing in the way of the Christianization of Africa were war and slavery; to-day they are Islam and a godless commercialism. (See page 29.)
7. Over forty African tribes, not yet captured by Islam, are said to be open to Christian approach. True missionary strategy demands that they be won before Mohammedan influences get a foothold. (See page 29.)
8. The Moravian Church has more communicants on the mission field than in its home churches, and the proportion of missionaries to home church members is one to eighty-seven. (See page 64.)
9. Since the enforcement of the "bone-dry" law in Georgia, some of the county jails have been offered for rent, and courts have taken unusual recesses because of the lack of criminals to try. (See page 66.)
10. The invitation of an Arab Sheikh, said to be the strongest personality in Arabia, to Dr. Paul Harrison, an American missionary, to visit his capital, may open the way for the extension of missionary work to the very heart of Arabia. (See page 69.)
11. The discovery in Afghanistan of tablets written in Aramaic characters is further proof of the theory that the Afghans were originally Jews, deported by the Assyrians from Palestine. (See page 69.)
12. A recent survey of the Japanese city of Osaka shows more than 10,000 non-Christians to each Christian worker, European or native. (See page 73.)



THE MISSIONARY REVIEW *of the* WORLD

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THINKING IN CONTINENTS

SOME of the early missionary pioneers had visions of world campaigns to win the world for Jesus Christ. The promise to Abraham was that in his seed all the families of the earth should be blessed. The commission of Christ to His disciples was world-wide in scope and the early missionary apostles started out to go with the Gospel into all known lands. When Church and State became united, plans for political conquest were linked with those for spiritual victories and the spiritual end was defeated. Then came the Reformation and the division of Christendom into independent and non-co-operating sects. The result has been the multiplication of missionary agencies with the division of missionary effort. The Church of Christ has failed to unite on any general program for world evangelization and much time, money and labor have been wasted.

Today missionary statesmen are making a heroic effort to correct the mistakes of the past. They are meeting in conference, are planning campaigns to occupy continents, are promoting union work and are dividing territory to prevent overlapping. The Edinburgh Conference and the interdenominational Missionary Conferences in America and England have made long strides toward the desired goal of united missionary effort to evangelize the whole world.

The latest special conference to study missionary strategy and co-operative effort met in New York last November to consider the Continent of Africa. It met under the auspices of the African Committee of the Foreign Missions Conference and studied in statesman-like manner the problems presented by the whole continent. One of the most able and striking papers—by the chairman, Dr. Cornelius H. Patton—appears in this number of the REVIEW. It views Africa as a whole—the

progress of evangelization, the menace of Islam and of commercialism, the most successful methods of evangelization, the need for co-operative effort and the demand for an adequate missionary strategy.

Other papers took up the unevangelized regions, the advance of Mohammedanism, the value of medical work, the progress of educational missions, and typical missions and successful methods. Some of the ablest missionaries participated, including Bishop Joseph C. Hartzell, of the Methodist Episcopal Church; Bishop Hamilton, of the Moravian Board; Bishop Lambuth, of the Southern Methodists; Dr. Charles R. Watson, President of Cairo University; Dr. Karl Kumm, of the Sudan United Mission; Dr. Catherine Mabie, of Banza Manteke; Dr. J. H. Taylor, of Zululand; Mrs. W. H. Johnston, of the Kamerun Mission, and others connected with Protestant Episcopal, Christian, and Africa Inland missions.

The time is ripe for greater advance in Africa. The races are awakening; the railroads are highways for advance; the commercial progress involves both dangers and opportunities. Ruin or redemption confronts the African. In view of these and other facts, the conference adopted, unanimously, the following resolutions (here abbreviated) :

1. That at the next Foreign Missions Conference the need be presented for arousing the churches to the Moslem peril and the present opportunity for dealing with the problem.
2. That the Committee of Reference and Council be asked to present to the French Government the reasons for allowing Protestant missions unhampered opportunity for work in French territory.
3. That the evangelization of Africa calls for the quadrupling of the missionary forces within the next five years. These should be distributed so as to occupy the strategic lines of trade, the chief centers of Mohammedan influence and the unoccupied areas.
4. That the Standing Committee seek for a basis for co-operation with other bodies to secure the fullest consideration to the rights of the native races in the peace settlement.
5. That attention of Protestant churches be called to the need for making sure that the Christianity of Africa shall be dominantly evangelical.
6. That, in view of the disastrous effect of the importation of alcoholic liquors into Africa, the executive officers of the Mission Boards be requested to petition the House of Representatives in favor of the proposed Constitutional Amendment prohibiting the manufacture and sale of intoxicating liquors.
7. That large emphasis be placed on the selection and training of native evangelists in Africa; that special Bible courses be prepared; that more adequate provision be made for industrial training; and that there be prepared and translated, in the chief language of Africa, a small book describing the pentecostal work in such fields as the Camerouns, the Nile Valley, Uganda, Nyasaland and the Lower Congo.
8. That, in view of the necessity of the fullest co-operation on the part of the several branches of the Church, the conference recommends well equipped Union Schools for training a native ministry, and a scientific survey of the South African field with a view to greater unification of missionary effort.
9. That the conference urge on all African missions the importance of the production of religious literature in the vernacular adapted to native needs.
10. That, in view of the great need for and effectiveness of medical missions in Africa, the medical force and equipment should be greatly increased.

It is expected that a permanent committee will be appointed by the Foreign Missions Conference to study the needs and plan for missionary advancement in Africa. The report of this conference is to be printed and will form a valuable basis for the study of Africa as a whole and the

program needed for its speedy evangelization. The period following the war must be a period of readjustment and should be active for the crystallization of plans and for united effort. But, after all, only the power of God can convert the African and only Christ can redeem Africa.

THE RESULT OF MISSIONARY STRATEGY

IN one week in November the Young Men's Christian Association workers in the United States secured pledges for over \$50,000,000 to be expended for soldiers and sailors before June first. Thus they obtained in seven days, nearly twice as much as all the Protestant missionary forces of America have hitherto been able to secure for foreign work in twelve months. And this was on top of the hundred million dollar Red Cross drive, two Liberty Loan campaigns, Belgian Relief, Armenian Relief and other appeals.

How did they do it? First, they presented a great cause with an unusual appeal; second, they had a thorough organization for every State, city, town and village; third, they secured the co-operation of men of large affairs; and fourth, they used effective methods in the presentation of facts and to create enthusiasm among the solicitors and the givers.

But this is not all. There are greater lessons that may be learned from the Y. M. C. A. work for the soldiers in this World War. The greatest is the value of co-operation and unity in a sacrificial effort to carry forward *a great campaign to save men*.

The associations in America and Great Britain—in fact, throughout the Allied world—are conducting a united campaign. National and denominational and personal differences are forgotten. The whole field is mapped out as by a general staff; each point is viewed with reference to its need, positive and comparative; the best men available are selected and placed with a view to the work to be done and their fitness for the task; there is no overlapping and the least possible waste. Money is spent freely to help soldiers wherever they are in need—in the training camps, in the base camps, in the trenches, on furlough or in the prison camps.

Wonders have been accomplished. In two weeks after war was declared the British Y. M. C. A. was mobilized and was represented in 250 centers. In two years there were 1,500 centers occupied by over 3,000 workers. Today, with America in line, there are some 5,000 workers in nearly 2,000 centers. America alone has 2,200 men in American camps and 400 men in armies abroad. A thousand buildings have been put up in camps and at the front.

The whole field has been served from the home office and personally inspected. So far as funds permit, centers are established wherever there is a need—in America, in the British Isles, in France, Belgium, Russia, Greece, Egypt, Malta, East Africa, South Africa, Palestine,

Mesopotamia, India and Australia. Everywhere the armies go, there goes the Y. M. C. A.

In an incredibly short space of time these thousands of workers have been called, specially trained and equipped. All evangelical Christians are included in the staff—Presbyterians, Baptists, Reformed, Methodists, Episcopalians, Congregationalists, Disciples, Brethren, Friends. There is no question about non-essentials of creed, only as to Christian character, and readiness and ability to serve in the name of Christ. There is little or no sectarian rivalry—seeking to lead men into particular branches of the Church. Soldiers know little and care less what denomination a Y. M. C. A. worker represents. Help is given in the name and spirit of Christ and the glory goes to Him.

The buildings and privileges are open to all and meetings are attended by Protestants, Jews, Catholics, Atheists and those of other faiths and no faith. The "huts" are not expensive cathedrals or churches used one day a week, but are built with one idea—service. The workers have responded to a great need—leaving family, business and comforts of home to go into the place of danger and sacrifice.

What are the results? Forgetting self in the service of men, the Y. M. C. A. has gained a world-wide fame. The Red Triangle is known and welcomed everywhere and its initials have come to mean *You Make Christianity Attractive*. The political and military leaders give it unqualified endorsement. All classes of men are attracted. Money has poured into the treasury. Men press forward with applications for service. Hundreds of thousands of men have been saved from vice and ruin, have been enlisted in educational classes, and thousands have been quietly but effectively led to Christ.

What then? What would happen if the whole Christian Church should take such a comprehensive view of its task? Surely no greater cause could be presented than that of saving men for time and eternity. What might not be done if the forces of Christendom should unite to study the needs of the world; should readjust their organizations, their home expenses, their workers in the field, their plans of campaign—not with a narrow view but from the standpoint of the whole? What would happen if China and Africa and India and South America were studied and occupied in this way? Would not this Christian statesmanship appeal to multitudes, so that there would be an unprecedented response in workers and money? Overlapping and rivalry would cease. Money and men would be saved and Christianity would make an impression on the world such as has never been possible with a divided Church. Past excuses for failure would be forgotten. The united prayer that would follow would mean new power—for no amount of men, money or organization would avail for bringing new life to men without the direction and power of the Spirit of God.

A PROGRAM FOR EIGHTY MILLIONS

IN connection with the celebration of the one-hundredth anniversary of Methodist Home and Foreign Missions, the Church has outlined a large program of advance in service and giving. The celebration begins on January first and is expected to inaugurate a new era. The aim is to bring Methodist Christians to realize the greatness and importance of their task, just as the Allies are beginning to realize the necessity for unlimited devotion to the work of establishing peace on the earth.

Christian people must visualize the needs of the world and the inspiring possibilities of a redeemed and regenerated humanity. Every evil rampant today is the result of a disregard of God's laws and the failure to appropriate Christ's offer of life-power. The service of Christ calls for sacrifice even greater than is demanded in the interests of the nation and humanity; for Christian service includes all forms of service.

The Methodist Episcopal Church is endeavoring to bring its members to see the vision and to accept the responsibility—none claiming exemption. They aim to mobilize the entire prayer life and all the resources of the Church. They see not only the congregations at home needing shepherding, with the unenlightened millions of negroes, Indians, mountaineers, miners, lumbermen and foreigners in America, but they also see the 800,000,000 of the unevangelized in Latin America, Africa, India, China, Japan and Moslem lands. Methodism's share in this responsibility includes over 100,000,000 souls.

The Boards of Home and Foreign Missions therefore call their churches in the next five years to quadruple their gifts—an \$80,000,000 program. The Foreign Mission Board last year reported an \$143,000 increase and now ask for eight millions a year for the next five years. The gifts to all Methodist foreign work reported for 1917 amounted to \$3,146,062, including amounts received from the women and Sunday-schools. Men are just beginning to learn how to give. Every land presents new openings for Christian influence, and after the war there will be unparalleled need and unprecedented opportunity. The disintegration of Islam, the Mass Movements in India, the intellectual awakening in China and the new friendliness in Japan and Latin America point to new possibilities for Christian advance—if the Church at home is not selfish or asleep. The program outlined for the Methodists will be more fully described in our next number. It is one that shows a daring faith and one that inspires to heroic sacrifice and service.

PALESTINE AND THE JEWS

WHEN Baron Rothschild was approached some years ago with a proposal that his family help to purchase Palestine from the Turks and re-establish the Jews in their homeland, it is said that he replied: "No! We will never seek to buy the land which God

Almighty gave to our fathers. The day will come when He will bring us back into our inheritance."

The time seems to be approaching when this fine faith is to be rewarded and when more prophecies of the Scriptures are to be fulfilled. On December 10th it was announced that the British forces under General Allenby had captured Jerusalem from the Turks and Germans. For two thousand years Palestine has been under gentile dominion and for twelve centuries the Mohammedan Powers have been in possession of the Holy City. Only twice during that period have Christian forces occupied Jerusalem for a brief period, the last Christian ruler being Frederick II. of Germany (1229-1244).

Last December, after Beersheba, Hebron, Gaza and Jaffa had been captured, Jerusalem itself was surrounded, and surrendered without being bombarded. Both Turkish and British forces wished to preserve the sacred shrines from injury. A Mohammedan representative entered the city with the British and French commanders, so that the Temple Area, the Holy Sepulchre and other sacred places and relics, revered by Christians, Jews and Moslems, might not be profaned. Christians again possess the city, but the Moslems still hold the Temple Area.

What will be the future of Israel and of the Holy Land? Political prophecy is difficult, but God has wondrous ways of carrying out His program. The British have signified their approval of the Zionist movement and restoration of the Jews to Palestine and of Palestine to the Jews—perhaps with an international government. On November 2nd, Arthur James Balfour, of the British Foreign Office, wrote to Lord Rothschild an official letter in which he said.

"His Majesty's government view with favor the establishment in Palestine of a national home for the Jewish people and will use their best endeavors to facilitate the achievement of this object."

Some students of history and prophecy see in this declaration an event as important to the Jews today as was the Decree of Cyrus in 536 B. C., which permitted the Jews to return to Palestine from Babylon. This declaration has raised high the hopes of the Zionists and has been enthusiastically received by millions of Jews. It may be that at the conclusion of the war hundreds of thousands of the "Peculiar People" will return to the land given to Abraham and will there await the further fulfilment of prophecy. (Lukè 21:24.) All this is in spite of the Moslem program. Djamel Pasha, commander of the Turkish army in Syria, declared that the Jews must be exterminated or deported from Palestine. But God has said that they should return (Is. 11:11-16). To carry out His will the gentile nations are advocating the restoration of Israel to their homeland. It is the Turk who must go.

When this fulfilment of prophecy takes place we may expect that the land that once flowed with milk and honey, but that has been devastated by Turkish mismanagement, will again be fruitful and fair.

The soil is wondrously fertile, and when trees, grass, vineyards and grains are restored, the land will be one of the most beautiful on earth. It is estimated that it could support at least 3,000,000 people in place of the present 400,000. The land holds the key position at the juncture of Asia, Africa and Europe—a strategic position enhanced by the recent railway building. Even before the war, Palestine was becoming increasingly Jewish—in commerce and industries, in agricultural settlements, in schools, hospitals, asylums and even in language. What may we expect if the Allies re-establish the Hebrews in their God-given home? Is their time of chastisement drawing to a close, in preparation for the return of their rejected Messiah? When that event takes place we may expect the Hebrews to become a great Christian missionary force to complete the evangelization of the world.

AMERICA'S OPPORTUNITY IN CHINA

EVENTS are moving rapidly in the diplomatic relations of the Far East. The war has not caused European nations to relax their interest in the greatest coming Power of Asia. In due time the Republic of China seems destined to far outweigh India's British-governed three hundred and fifteen millions and Japan's phenomenal assumption of indigenous hegemony in Asia. During these years of war the diplomacy of the Russian, French, Italian and Japanese chancellories has threatened China's autonomy, or self-respect. Two nations, indeed, have shown themselves her friends in this cataclysmic time, Great Britain and the United States. All the Entente Powers (except Russia—owing to her financial straits) have manifested their good-will by postponing until a later period the burdensome Boxer indemnity payments. China has followed the United States in declaring war against the Central Powers, and already has sent a large number of Chinese laborers to France.

The Ishii-Lansing agreement is doubtless intended to safeguard China's best good, as well as to unite Japan and the United States on a basis of mutual interests and the highest welfare of the Far East. That agreement, however, being made without referring to China the matters under discussion, has naturally led Dr. Wellington Ku, China's Minister at Washington, to send a solemn protest against such a settlement of his country's affairs.

How, then, will this cloud affect the missionary work of American churches? We believe that the conditions enumerated emphasize, rather than destroy, the possibilities of missionary influence in China. Diplomats and promoters of foreign financial and mining interests, always distrusted in that country, are now more than ever open to suspicion. But the men representing the financial and political interests of alien nations are rarely seen outside of the treaty ports and capitals of the Republic, while in nearly a thousand other cities and towns Christian

missionaries are living their self-sacrificing lives in close touch with the Chinese, and are ministering to the people through 4,082 organized churches, 5,136 educational institutions, and 651 hospitals and dispensaries. Half of the 5,750 men and women engaged in this ministry are from America. These living arguments are admitted by the Chinese to offset the unchristian acts of many representatives of Occidental governments and mercantile and financial firms. Even if Christian Powers usually appear to be selfish, these Christian men and women, who seek not their own, show that they desire the highest good of the Chinese.

The Government of the United States realizes the importance of missionaries in China, as was evidenced by General Crowder's interest in the address of a Committee of the Board Secretaries of the United States and Canada who argued for the exemption of students, not theological, of military age, preparing to go to China as missionaries. He recognized that they are part of a body of men who can do more than diplomats or business representatives to maintain international peace and promote harmonious relations between the United States and the Far East.

America must bear a larger responsibility, for the war has sadly crippled China's missions and all European societies are weakened financially and in the number of their missionaries. The recent enormous depreciation of gold in that silver standard country has also handicapped the work. The Presbyterian Board (North) states that this depreciation in the buying power of gold will cost an additional \$200,000 or \$300,000 for salaries and work of their Board in China alone. Never was the Republic more clamant, never more ready for the Gospel. It is in the "fulness of time" that Mr. Sherwood Eddy is going to China for a wide educational and evangelistic campaign. Truly this is America's day of opportunity in China. "Who knoweth whether thou art not come to the kingdom for such a time as this?"

A JAPANESE-AMERICAN UNDERSTANDING

EVERYTHING that brings about a better understanding and better conditions among nations helps to advance Christianity. Misunderstandings between America and Japan have fostered suspicion and caused unfriendliness toward Americans in the Island Empire, and so have hindered Christian work. For this reason the recent visit of fifteen Japanese educators to America and their cordial reception, the Economic Mission of nine men and a Parliamentary Mission as well as the mission of Viscount Ishii and the successful result of his conference with the State Department at Washington, have a distinct influence on the progress of Christianity. They show the Japanese desire for the best that America can give and supplement America's mission to Japan to give them the best in the Christian religion and practical ideals of life.



EDITORIAL COMMENT



THE MISSIONARY ON FURLOUGH

ONE of the overworked and often unappreciated forces of the Christian Church is the missionary on furlough. Returning from a foreign land, where he has been a Christian soldier at the front, expecting to be welcomed among appreciative friends, he often meets ignorance, coldness and indifference. His appeals for the great work to which he has devoted his life fail to awaken the sympathy and do not meet the response expected. If he is in demand as a speaker, he has little time for study, for needed rest and refreshment with friends and family. Nights are spent on trains; days are devoted to meetings, large and small; the financial allowance is inadequate to meet high prices and he too often is relieved when the time comes to return to the front—a wiser but a disappointed man. Not all of these heroes and heroines from the front have such an experience, but many have, especially if they have not large personal magnetism and a repertoire of thrilling narratives.

An excellent list of suggestions is given in *All the World*, by Rev. Wm. P. Schell and others, to those who invite missionaries to visit their churches and societies.

1. Rejoice at the prospect of his coming. Expect great things and prepare for them.
2. Advertise his coming widely and enthusiastically. Be sure to have the meeting place cheerful and the program well planned.
3. Pray—individually and collectively—for large and definite results, and work for them.
4. Meet him at the station *on time* and provide for his comfort, but do not entertain him too strenuously.
5. Invite the missionary committee, or leading members of the church, to meet him. Ask him to meet missionary volunteers.
6. Introduce him to those who are not interested but should be, and tell them definite facts about him in a way to help him make a good impression.
7. Give the missionary plenty of time to speak. If he uses a stereopticon, do not expect him to bring it or operate it.
8. Introduce him to the Sunday-school and young people, and if he can talk interestingly to them, give him an opportunity.
9. Ask him for suggestions and follow them as far as possible. Be ready to receive as much help as you can.
10. Before he leaves, look after his traveling expenses, tactfully give him some additional financial acknowledgment of his services and, if possible, help the work to which he is devoting his life. Do not embarrass him by taking up an offering for his expenses in his presence.

When the missionary leaves, do not let the matter drop. Follow up the impressions of the visit. These are things you would do for a

speaker of note, or for a soldier of the State from the battle front. Why not be as interested and intelligent in regard to the campaign of the King of kings and as courteous toward a Christian soldier of the Kingdom of God?

THE VALUE OF MISSIONARY INFLUENCE

THERE was a time when missionaries were looked upon by diplomats and statesmen as trouble-makers or as visionaries. Young Men's Christian Association workers were often considered weak and a negligible influence in large undertakings. Today the Christian forces are recognized more than ever before as a power in national and international affairs. Some have indeed objected to the exemption of missionaries and Y. M. C. A. men from the draft, but those best informed see that the work these men are doing is as important as that of those in the army, the navy or the munition factories. The missionaries in Turkey, Persia and Egypt have been an incalculable force for the preservation of life and for maintaining the principles of Christian democracy for which America is fighting. In China they continue to be, as in the past, true soldiers of a better order of things, interpreting American ideals to the Chinese multitudes and helping to enlist the nation on the side of justice and humanity. In Japan the missionaries are perhaps the greatest factor in cementing international friendship, and in India and Africa they have been an incalculable blessing to Great Britain.

In all of these lands the missionaries have not only taught people of many races the truth but they have also been the trainers of leaders of the present generation. Who can estimate the extent of the influence of such missionaries as William Carey or Bishop Valpy French in India in the past or of Bishop Azariah and Dr. Bannerji today? Such men as Sherwood Eddy and C. T. Wang in China are worth more than diplomats and a regiment of soldiers. William Shedd and Dr. Packard in Persia saved numberless lives and have had more influence with the authorities than many professional diplomats. W. W. Peet has probably been the largest human factor in the preservation of the remnant of the Armenian nation.

So it has been in every land—the missionaries have been the greatest asset in the creation of a better understanding among different races and governments, the greatest trainers of coming leaders of the right sort among plastic peoples; the most diligent students and interpreters of divers languages and thought; the ones who have developed industries and the demand for the best things offered by civilization. They have also taught the Christian principles of righteousness, peace and good-will among men and of man's responsibility to God and dependence on Him. It is time that we recognized the prime importance of spiritual forces.

Looking Through the War Clouds

BY ROBERT E. SPEER, NEW YORK

FOUR great mission fields have been included in the actual area of the war. The tides of battle rolled to and fro over each of the three great African Colonies of Germany—German Southwest Africa, German East Africa and German West Africa or Cameroun. Some years before the war, a British writer in a striking article pictured the possibility of a future battle between European powers on the great African lakes, watched in confused alarm by the African people. Sooner than he knew his imagining came true. In mission station after mission station appalled African Christians heard the tumult of war and saw the African tribes armed against one another in a conflict whose causes lay thousands of miles away.

The second field included in the actual war area was the Province of Shantung in China, where, in order to make the Pacific safe for the ships of the Allies, Japan wrested from Germany the harbor of Kiao Chou Bay and the city of Tsing Tau and the claims which Germany had extended into the Province of Shantung.

The third mission field affected was the Turkish Empire, where the British armies now moving northwest from Bagdad and northward through Palestine are traversing the scenes of the Old and the New Testaments, the machine guns pattering today in those very fields "over whose acres walked those blessed feet which 1900 years ago were nailed for our advantage to the cruel tree."

The fourth mission field harassed by the war is Persia. The armies of Russia or Turkey, or both, have held every mission station in Western Persia, and some of these stations have changed hands three or four times during the war. In each one of these four fields the mission work has gone on without the permanent abandonment of a single mission station and in most of these stations missionaries are at their work today as though there had been no war. In some of the African stations the largest Christian congregations assemble that can be found anywhere in the world. In the midst of upheaval and change one force which has held steadily on its way has been the force of Christian missions.

The more important question, however, is as to the influence of the war during the year that has gone by on the mind of the non-Christian people. Has the war sealed the thought of Asia and Africa against Christianity as a Western religion, destroyed by the breakdown of Western industrial civilization? Not so. The men of Asia and Africa are able to make distinctions as well as we. As Prince Damrong said to us in Siam, "Do not fear that we think Christianity is responsible for

the war. We understand perfectly well that it is not Christianity which has failed, but the Western nations, and that if only peoples of the West had practiced the precepts of Christ there would have been no such awful struggle." What Christ came to do, what spirit and message the missionaries bear from Him to the world, is clearer to the minds of the non-Christian peoples today than it was a year ago.

The year has seen an appalling financial burden laid upon missions as a result of the increase in the price of silver. This increase is due to many causes—to a diminution in the output of silver from the mines, to the immense increase of other forms of currency, increasing thereby the proportionate value of silver; to the hoarding of silver in India and China and the great demand for silver for currency in these lands and for the Chinese and Indians involved in the war; to the decrease of trade, diminishing the demand for exchange on the West. The result has been the advance in the price of the silver currency of lands like China where the Mexican dollar has nearly doubled in value, and in Persia where the Toman has more than doubled. Now the Rupee in India and the Yen in Japan have also advanced. Some mission boards have had to appeal to their constituencies for additional contributions of over half a million dollars merely to provide for the depreciation in the silver purchasing power of American money. If the price of silver continues to increase, this situation will become yet more difficult.

But there are deeper aspects than these in which the year that has gone by has brought to light the significance of the missionary enterprise as affected by the great war.

In a day, and against the background, of disorder and destruction, we see Christian missions as a great, peaceable and constructive agency of equalization, transformation and freedom. The American people believe that the war in which they have become involved is a righteous and necessary war. But war can never be anything else than destruction, the wiping out of wrong and the tearing down of false power, and never in human history was there such a titanic work of destruction going on as now. If the billions of dollars and the millions of men engulfed in the war could only have been devoted to the great processes of human progress, we could have lifted humanity forward in this decade by the sheer leap of a century. This may not now be. But it is against all this inevitable shadow that we see more clearly than ever the honor and glory of the missionary ideal and its work of unselfish and creative love. "I confess," said Sir James Meston, the Lieutenant Governor of the United Provinces, at the opening of some new buildings of the Department of Agriculture in the Ewing Christian College at Allahabad, India, "that after I have been here and spent an hour on the farm, I always go away seeing visions. I see a vision of a very different India from what we have now—of an India in which the whole countryside has been metamorphosed by agricultural skill and science; in which its rustic people are comfortable, in which the land is immune from the

ravages of famine, in which the ground is producing three, four, five, six times what it produces now; and as a correlative to that I see a vision of the great towns, busy with the hum of looms and a purr of electric machinery, which I hope means smokeless chimneys, turning out the comforts and luxuries which a prosperous countryside will require. It is a vision of the future of a great and prosperous country striding forward to higher things."

War can not work a transformation like this. It can be wrought only by the constructive ministries of good-will. In the very darkest hours of this war and the most cruel places of the earth we have seen the missionaries accomplishing these ministries. At the meeting of the Presbyterian Board of Foreign Missions, on October 22nd, the Board looked upon the vivid symbol of them when a faded and frayed American flag was presented to it with the following letter:

Gentlemen:

American missionaries in the foreign field love the American flag; no less has the American flag cause for gratitude to American missionaries in distant fields. The American flag is honored in the Orient—an honor due in no small degree to the missionary's influence; and, on the other hand, many American missionaries owe to the American flag their lives and the lives of many natives who have clung to them in times of trouble.

I have the honor, on behalf of the members of Urumia Station, to present to you a well-worn flag which was graciously used of God in defending the rights of the weak and defenseless in Urumia, Persia, during a time of great turmoil.

This flag was hoisted over the gateway leading to the main compound of your Mission Station in the City of Urumia (West Persia Mission) soon after the evacuation of the city by the Russian Army on January 2, 1915, and before the entrance into the city of the Kurdish vanguards of the Turkish Army on January 4, 1915. It thereafter flew uninterruptedly until after the Russian Army had re-entered the city, May 24th, 1915, and again taken up the reins of government—a period of about five months.

During those months it was an instrument under God's grace in saving the lives of 15,000 defenseless Christians, who had taken refuge under its shadow, and indirectly it was a strong influence for quiet and order in a much wider circle.

Could this flag speak, it would tell you heart-rending tales of sorrow and suffering, of injustice and extortion, of cruelty and death; it would preach powerful sermons on faith, love, sympathy; it would make you feel the gratitude which it read in the 15,000 pairs of eyes that were daily upturned during these sad months—a gratitude which is alive today, toward God and toward Christian America, and which will live on through generations.

Fraternally yours in the great Cause,

(Signed) HUGO A. MULLER.

The flag would not have been there if missionaries had not raised it, and after all it was the missionaries and the ideas which they represent which gave the multitudes safe shelter under its folds, for the armies of its government were 6000 miles away.

In a day, and against a background of strife and division, the year has shown us Christian missions as a great agency of friendship and unification. The war has opened awful chasms in humanity, and its

breaches have not left unaffected the international missionary fellowship, but they have not destroyed it and in the midst of all the inevitable divisions of the year something of the principle of super-nationalism has been maintained by the missionary enterprise alone. The American Lutherans have cared for the German missionary work in India, the American Presbyterians have helped to provide for the French missionary work in Africa, and for months at the beginning of the war the discontinued salaries of German missionaries in India were met in part by the British missionaries from their own scanty allowances. And how can the hurt of the world ever be healed, the chasms which have been cleft closed again, except by the balm and the bond of a great forgiving and unifying religious faith save by the acceptance of the Christian principle of the unity of the body of humanity with Jesus Christ as its one Head? "Yes," said a Japanese banker in New York, not yet a member of the Christian Church, who had just been to hear a Christian sermon, "I believe that what the preacher said is true, that if mankind ever is to be made one it can only be in Christ."

Amid the great influences which thunder through the world today, but which after all can only do their work upon the surface of human life, we see the missionary enterprise with a new vividness as a great force, cutting into life's heart and penetrating to the central character of mankind. There are days in human history when war is the lesser evil and when its necessary work must be done. But its influence can only be structural and not organic. It is surgery cutting away diseased and vicious tissues, but it is not, and never can be, one of the deep and organic processes of life. New ideals, new motives, a new spirit and a new and living power are needed to change the world, not a reconstitution of political relationships but a regeneration of the soul of humanity. Mr. Morgenthau discerned this and spoke of it in his tribute to the missionaries in Turkey on his return from this two years' service as American Ambassador in Constantinople. "A residence of over two years in Turkey has given me the best possible opportunity to see the work of the American missionaries and to know the workers intimately. Without hesitation I declare my high opinion of their keen insight into the real needs of the people of Turkey. The missionaries have the right idea. They go straight to the foundations and provide those intellectual, physical, moral and religious benefits upon which alone any true civilization can be built." How deeply this influence has penetrated into the world's life no one can adequately tell. In the years gone by, those most competent to judge have declared it to be the most powerful and penetrating of all influences.

The following is the statement by Sir W. Mackworth Young, K.C.S.I., Lieutenant-Governor of the Punjab, upon his return to England:

"As a business man speaking to business men, I am prepared to say that the work which has been done by missionary agency in India exceeds in importance all

that has been done (and much has been done) by the British Government in India since its commencement. Let me take the Province which I know best. I ask myself what has been the most potent influence which has been working among the people since annexation fifty-four years ago, and to that question I feel there is but one answer—Christianity, as set forth in the lives and teaching of Christian missionaries. I do not underestimate the forces which have been brought to bear on the races in the Punjab by our beneficent rule, by British justice and enlightenment; but I am convinced that the effect on native character produced by the self-denying labors of missionaries is far greater. The Punjab bears on its historical roll the names of many Christian statesmen who have honored God by their lives, and endeared themselves to the people by their faithful work; but I venture to say that if they could speak to us from the great unseen, there is not one of them who would not proclaim that the work done by men like French, Clark, Newton and Forman, who went in and out among the people for a whole generation or more, and who preached by their lives the nobility of self-sacrifice, and the lesson of love to God and man, is a higher and nobler work, and more far-reaching in its consequences."

The influence that has wrought thus in India is changing the moral ideals of one-half of humanity. In a recent article in a Japanese magazine the writer pointed out the transformation that had taken place in the meaning of Japanese words in the last twenty-five years, beginning with the Japanese word for God, into which the influence of Christianity had poured an absolutely new meaning. What subtler influence can work upon a nation than this? And it is working not only through the resistless evangelization of a changed national speech, but it is striking home ever more and more to the individual heart.

The one great lesson of the year which is to be carried up into the coming day is the lesson that now, not less but more, must all those forces be intensified and flung forth which can build creatively the new order which must come upon the earth. If, as we believe, we have entered the great conflict to check wrong, to make the world a safe place for freedom, to forward the cause of brotherhood and equality, to secure justice for the weak and to establish the law that strength is given for service, then, the forces which were best fitted to produce these results before the war, and on which alone we can rely to produce them afterwards, must not be abated or diminished now. Every worthy end that the nation believes that it has in view now in the war is an end for which the Christian spirit has wrought and must still work. No matter what sacrifice must be made, the missionary enterprise must not be sacrificed. Even though its maintenance during the coming year will cut into the capital of the Christian Church that price must be paid. The men who are giving their lives on the battlefield are not serving the nation out of their income, they are pouring out the last and utmost measure. Christ has a right to ask, in the service which alone can establish righteousness upon the earth, that his people shall give him not a fraction of their income only, nor all of their income alone, but that they shall lay down at his feet their very last and all. This is the word of the old year to the new, of the new year to the old.

Our War Responsibility

BY REV. FLOYD W. TOMPKINS, PHILADELPHIA, PA.

AMERICANS are measuring up finely and generously in our country to financial demands made by the war. Red Cross funds, Liberty Loans, war taxes and relief work have found most people ready to do their duty without complaint. Thank God for it!

But are the high ideals of religion holding us with equal strength? Are we keeping pace with patriotism in our personal Christianity? It is a serious question, and must be answered. For what will patriotism avail if we have lost our obedience to the Commandments? What will love of country do for us if we fail in our love for God? This love Christ measures by obedience: "If ye love Me, keep My Commandments."

Honestly we must confess that Americans are not observing Sunday as a day of rest, worship and service, as we should. Witness the automobile pleasure rides, the golfing clubs, the "house parties," and the "once a day"—if at all—Church attendance by the majority of Christians. In these anxious days when our brothers are dying for the world's freedom, men are not banning intoxicants as they should for the sake of physical strength and food conservation. We are not observing God's laws of personal purity so as to safeguard our training camps. Divorces are terribly common, followed generally by so-called "re-mariages," and vice stalks unconcealed in our cities. Still gambling, betting and dishonesty are entrenched in sports, in business and in politics.

At such a crisis there is a special demand for the faithful observance of high ideals. The man of careless life and a disregard for responsibilities is always a pitiable object: today he is a traitor to his country and a rebel against his God.

What are we to do? In the first place our pulpits should speak with no uncertain sound concerning our need for higher living and thinking in private and public. People are tired of sermons which deal only with the war and its problems. Men want religion, they want God, they hunger for the words of Christ, for comfort and clear directions as to personal living. Lovingly, but firmly, let ministers appeal to men and women to show their patriotism by sacrificial lives, by high morality, by temperance and purity and honesty, for God's sake, for the sake of our soldiers and sailors, for their own sake. When our men come home from the conflict and the world is preparing for a readjustment of things, they must not find us living at home in carelessness, forgetful of moral laws and of God, Who calls for noble living.

In the second place, we must make immorality and disregard of God's Day a social offense. If we can shame the man who spends Sun-

day, or a part of Sunday, in playing games, or "joy-riding," while his countrymen are shedding their blood for the supremacy of world-righteousness; if we can make such men feel the look of scorn and a bit of social ostracism, we shall be serving God and man; we shall be contributing to national prosperity and the world's welfare. If we can frown upon the drinking man as a selfish trifler with that which impoverishes men, we will do well. If we refuse recognition to those who deal lightly with social impurity and the marriage vow, and let them feel the sting of ostracism, we shall lift the moral banner proudly to the mast-head and help to bring righteousness. And if we shut the door against the man who makes money dishonestly, or profits inordinately out of his country's need, who raises secretly the price of needed commodities, or who is guilty of political chicanery, we win a victory in our home trenches.

Thirdly, any world-crisis demands not only manly denial but a high ideal—the highest ideal—for all. A drunkard is a poor specimen, but a man who is drunk while his wife or child lies dead in his home is a beast. The world is on fire. He is a modern Nero who trifles with purity and fidelity now. Our moving pictures, our stage, our common life, must be cleansed, and our political world must be freed from traitors today if we are to hold up our heads before God and the world. It is no time to trifle. A day of Judgment is upon us. The men who have died for the great cause of righteousness are looking upon us from the other world and wondering if they have died in vain. Christ is speaking: "Could ye not watch one hour?" Let us be strong, let us be Puritan, if you please to call it so, in our living, in our religion, in our laws; for responsibility is upon us. While the world is agonizing, we dare not sleep in carelessness, else a defeat may rest at our doors. God help us to be true to Christ and to America's highest interests in this hour of need.

Our Gospel Message

The world is aching for a gospel, and it is the labor of the Church to present a gospel that can reach the world's most awful need, that can get down to its deepest depravity, and bring cordials and balms to its most appalling sorrow. And the old Gospel can do it! Yes, the old Gospel, in working attire, proclaimed by a Church which believes it, is gloriously efficient to meet the most tremendous needs of this most tremendous day. "God so loved the world that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." That Gospel, preached by a Church that believes in it, a Church that is redeemed by it, a Church that will give its blood for it, is the sure and certain secret of a comforted, purified, unified, regenerated and transfigured world. In her preaching of an atoning Saviour, the Church must on her part fill up that which is lacking of the sufferings of Christ.—*J. H. Jowett.*



ONE OF THE AUDIENCES AT A GOOD HEALTH LECTURE IN CHINA—UNDER Y. M. C. A. AUSPICES



APPARATUS USED BY DR. PETER TO TEACH THE NECESSITY OF HEALTH TO BODY, MIND AND SPIRIT IN ORDER
THAT CHINA MAY BECOME A STRONG NATION

TEACHING GOOD HEALTH IN CHINA THROUGH EYEGATE

Health and the Gospel in China

A Description of the Work of Dr. W. W. Peter and His Associates in the Public Health Campaigns to Reach Chinese Souls Through Their Bodies

BY MRS. DELAVAN L. PIERSON

SOME day we hope to see China healthy—politically, socially, individually, sound. We hope to see the great land without its putrefying, unburied bodies, deadly ill-smelling open sewers; without the shrunken-chested, round-shouldered, unkempt type of scholar; without women of misshapen bound feet, prevailing famines and devastating plagues. That day is being brought appreciably nearer by the successful campaigns in the interest of public health which Dr. W. W. Peter and his associates have conducted during the past three years in strategic centers under the joint auspices of the National Medical Association, the China Medical Missionary Association and the Young Men's Christian Association.

At first few Chinese seemed to catch the vision of a physically redeemed China. Only here and there public officials, outstanding men, came forward to support these campaigns. Today, however, the people themselves say, as of old in Sychar, "now we believe, not because of thy saying, for we have heard ourselves and know" . . . at least in part.

Dr. Peter's methods of presentation of the cause and cure for China's ills follow the most approved principles of psychology and pedagogy. So naturally does he establish his point of contact, so completely does he win his hearers' assent to each proposition in succession, and so cleverly does he use natural curiosity as a bait to catch the interest at the psychic moment, there is no escape from his conclusions, and yet his hearers have that happy feeling of having arrived by way of their own logic.

The health question in China is but one of the many sides to the problem of China's redemption. But this question affects not China alone, for the close contact between the peoples of the world makes the health of one-fourth of the human race of vital importance to the other three-fourths. Commerce may carry communicable diseases, as well as marketable produce, and preventive measures at the source are twice as effective as quarantines at ports of distribution.

So *en rapport* with his hearers is Dr. Peter that the Chinese say that he is an American with a Chinese heart. He understands his hearers and reaches their minds and hearts not with abstract arguments, but with concrete facts made more clear through eyegate.

Hundreds of meetings are held in many Chinese centers and during



THE WORKERS—USHERS—ETC., AT THE HEALTH MEETINGS IN HONAN

the whole campaign at the back of the platform hangs a big sign, printed in English and in Chinese:

HEALTH PAYS DIVIDENDS

Dividends! That is what poverty-stricken China wants! The Chinese characters on this sign are printed to read from left to right, as the English, and this reversal of the usual order excites curiosity. Not only do the words themselves convey an idea new to most of the audience but there is soon a hum of earnest discussion over the pros and cons of the new method of writing. Some one is sure to discover the advantage, since the hand will not so readily blot the letters in writing. Often a general spirit of assent is given to what seemed at first the foreigner's blunder. This prepares the way for new conquests. On the stage, curtains half conceal mysterious boxes and charts, for Dr. Peter's exhibit weighs two and one-half tons and its arrival in a city in 38 packages carried by 81 coolies arouses the interest of all classes.

The Chinese have never been greatly interested in vital statistics, although they do not go quite to the extreme of the Mohammedan colonial official, who filled out a statistical paper for his French government as follows:

Number of inhabitants in your district?

Ans.—Don't know. No one has ever seen them all together at any one time. Number of children?

Ans.—Allah only knows. I was not present at their birth and should not like to inquire.

Condition of the water supply?

Ans.—From time immemorial none has ever been known to die of thirst in my district.

Dr. Peter found the tabulated information in China altogether too meagre for convincing deductions. The Chinese, however, put such faith in the judgment of public men whom they revere that the consensus of opinion of these men will carry the weight of accredited statistics. Knowing this, Dr. Peter usually begins by speaking of these men whom they honor and trust. They themselves suggest names, and as he lingers over their titles, their offices, and their varied services to China, he shows their wide knowledge of the situation until all are of one mind. Then he says, "The figures I shall give you are not my own—far be it from me to presume to offer an opinion—they are the best judgment of many of your honorable citizens like Dr. Wu Lien Teh, President of the National Medical Association; Dr. F. C. Yen, Dean of the Yale-Hunan Medical School; Dr. S. M. Woo, Associate Secretary of the Joint Committee for the Promotion of Higher Education; Mr. G. P. Wang, Health Commissioner of Nanking; Mr. C. T. Wang, Vice-Speaker of the Senate, and Mr. D. Z. T. Yui, General Secretary of the National Committee of the Y. M. C. A. of China. These are men whose words we all accept."

China's great boast has always been her educational system and Dr. Peter calls attention to the fact that education makes a nation strong. The larger the number of educated people in a country, the more that nation will be able to produce things that other nations want, the more resourceful they will be in inventions, the steadier they will be in national



DR. PETER AND HIS AUDIENCE AT THE OPENING MEETING IN PEKING

The military and police were present in force

crises. Many in the audience think he is describing China. "Now," he continues as he uncovers a white board marked off in several columns "would you like to know the proportion of America's people who are in schools? I have the exact statistics." He touches a button and up one column climbs a red ribbon almost to the top, showing that ninety per cent or more are educated. When men in the audience call for the facts concerning Germany, France and England, up other columns climb other red ribbons. China recognizes these as strong nations and sees that the percentage is large. "Now," continues Dr. Peter, "would you like to know the proportion of the Chinese who are in schools? These are not my figures, but the figures of your honorable educational expert, Dr. David Z. Yui." Here he touches the button which releases the ribbon which represents China and lo—it climbs up only a little way and then stops! Someone in the audience calls out: "The machinery is broken." Dr. Peter sadly shakes his head and someone in the audience speaks out: "It is too true; we are wrong. Our boys and girls are not in schools. We must make our nation strong with schools."

In a similar way the reverse is shown. Lengths of ribbon unroll themselves to indicate the percentage of illiteracy in different lands,—five inches for one per cent—and poor China's length of ribbon is 40 feet long. It unrolls and unrolls, carrying conviction and consternation to every heart. This has been a real surgeon's cut, and a few sentences of prophetic balm follow—a word picture to show what a power China will be when her millions have really become educated.

Then comes the question of public health—one to which China has seemed especially indifferent. They have entrenched themselves behind a line of reasoning which has made them complacent, even in the face of acknowledged facts. "We have four hundred millions of people," they argue; "if our public health were improved, we might increase to six hundred millions and then there would not be land enough to grow rice for such a multitude. It is better that many should die rather than that the rest be crowded to death." The subject must be presented in such a way as not only to challenge attention and to compel assent, but to enlist the co-operation of all, from the officials down to the humblest housekeeper.

The lecturer asks the audience to mention the nations they consider strong—England, America and France are called out. He describes how exactly the statistics of births and deaths are kept in these countries and then uncovers a long bar on which hang boxes of various colors. He says that he may be able to demonstrate that there is a real relation between the strength of a country and its death rate per thousand. If all these countries which they have pronounced strong have a low death rate, and those which they know to be weak have a high rate, will not that fact speak loudly to them? One little box on the right is lowered and out drop one, two, three—fourteen little skulls. This is strong



A TUBERCULOSIS MODEL AT THE HEALTH EXHIBIT IN SHANGHAI

Tuberculosis claims its 852,348 victims a year in China, and by a method which is truly spectacular Dr. Peter brings home to the thoughtless this awful waste of the nation's strength. Out of a miniature Chinese home a constant procession of little men, women and children walk—one every eight seconds, and fall into an open grave, as a bell tolls a funeral knell. Is it any wonder the people are stirred to ask, "What can we do to arrest this procession?"

America's death rate—fourteen out of every one thousand die per year. They call for England's death rate, and a chain of fifteen skulls come from England's box. From Germany come eighteen and from France nineteen skulls.* They name a weak nation—India, and from another box on the left tumble 35 skulls!

In the center hangs a big, yellow box which contains China's yearly death toll per thousand. "China," the lecturer continues, "is not on the right with the strong nations, nor on the left with the weak, but in the center." He reminds them that the figures are not his own, but he has obtained them by writing to men who know the country from end to end—the leading members of the China Medical Missionary Association and the National Medical Association. Then he lowers the yellow box and behold it drops out *forty* skulls—five more than the number accredited to the weakest nation in the series! The audience is solemnized, and Dr. Peter then tells them that this condition need not continue. It is in their power to shorten that string of skulls and to take their place among the strong nations. Their babies are as perfect as any in America or England; their boys are as strong and their girls are as able to withstand smallpox, if rightly safe-guarded, as any in England or France. They assent, but with little enthusiasm, for they are thinking "these men are paid to come here by some official who wants to introduce compulsory vaccination and quarantine laws. They want to pass health laws that will multiply government jobs. We know their game. China can afford to lose that extra number and still be strong. Little England, of course, must conserve all her numerical strength, but China"—someone voices the thought—"China is overpopulated, therefore this high death rate. No country has so many inhabitants to share their rice fields as has China." This has been anticipated and the lecturer's assistant immediately brings forward two large, mysteriously contrived tables, each top representing a square li (one-ninth English square mile) of land. Very solemnly he says: "If it is true that China must sustain more people to the square li than any other country, then I will pack up my bag and go back to America, and say no more to you about public health. Then, indeed, it is well that forty per thousand should die every year in China that the rest may have their three bowls of rice per day; but if it is not true——!"

Dr. Peter tells them that he is prepared with the statistics of practically all countries, European and Asiatic, and encourages them to call for several. They ask for England. He pulls a string and up through forty trap doors in the table top spring forty little wooden men representing forty people to the square li in England. They call for Japan, and twenty-eight puppets come up. Germany shows thirty-six; India, twenty; little Holland, fifty-three; last of all, the pre-war population of Belgium shows seventy-three persons per square li. While these

* All figures in this article are pre-war figures.



TABLES SHOWING POPULATION PER SQUARE LI IN EUROPE (RIGHT) AND ASIA (LEFT)

seventy-three puppets remain in view, the lecturer turns to the table which represents China. His audience is saying that the whole table top will not be sufficient to show China's dense population. Once more they are reminded that the figures given for China are from their own governmental census of 1910, from the maritime customs and Ming Djen Bu, whose accuracy of judgment is undisputed. There is wide difference in the provinces, but as they call for the average for all China, eleven little wooden Chinese pop up. The thickly populated eighteen provinces show twenty-three. "Ah, but how about Shantung, with its many millions?" says one. There come out only fifty-nine puppets through the little trap doors, and the audience knows that Dr. Peter has won his case. Then their least populated provinces, Tibet and Mongolia, are shown to have only five inhabitants per li. As a closing tableau, eleven little men, representing China's average population, stand face to face with Belgium's seventy-three—a challenge which makes the audience rub their eyes and wipe their spectacles and think as perhaps they have never thought before.

But upon what rests this national health that is both the evidence of strength and the promise of the future? How may it be obtained? A cubical, translucent block is taken up, marked *National Health*, which is described as a cap-stone, and must rest on other foundation stone. "What is necessary to promote national health?" Money? A block on which the word *money* is printed is put under the Health block as

the lecturer speaks of the need of money to carry out health programs. But *good health laws* are as important as money and are represented by another block. In order that these laws may be understood and interpreted there must be specialized *education*—another block. But most important of all is the lowest and largest foundation stone, which everyone must help to lay, namely, *public opinion*. This large block contains a little electric battery and when it is put into place and joined with the other stones the cap-stone of the pyramid completes the circuit and an electric light shines from the National Health Stone to the delight of the audience.

Money given freely, health laws enacted by the government, the enlistment of the educated classes, will not suffice in a country where the common people defeat all by tenaciously clinging to superstitions that make public health impossible. Public opinion that hides a smallpox patient in the underground recesses of an unventilated house; that casts a dying plague victim out on to the public roadway, and that waits upon the whim of a sorcerer for an auspicious day to inter a decaying corpse, cannot be a foundation for radiant health.

It is difficult work to set aside prejudice against vaccination and against soap and water and to win co-operation in home ventilation and sanitary food preparation. Fifty students from a government school, who were helping in this campaign by explaining medical charts to the curious crowds, went back to their mess to eat from a common bowl. "This is not sanitary," one of them said. "We are exchanging saliva; we are breaking the good health laws." As a result they demanded separate chop sticks for serving, and a great uproar ensued in the school, which brought the campaign to the notice of hundreds more, and started questions which required scores of leaflets to answer.

By this time the lecturer has so won his audience that he can be very frank with them. A typical beggar is never hard to find in China, and one is led on to the platform, scarred with pock marks, disfigured with boils, ragged and stooped and blind. On his back Dr. Peter places a big bag containing blocks. It is heavy and the old fellow staggers under its weight. This represents poor, overburdened China, losing in the race of the nations. What can we do to help him? First, let us see what is in the burden on his back. The bewildered beggar, relieved of the weight, straightens up somewhat, and from the pack are taken out blocks labelled plague, cholera, typhus, smallpox, syphilis, tuberculosis, hook-worm! No wonder China cannot advance far under such a weight. While Dr. Peter discourses on the fine physique, the broad shoulders, the full chest, the clear eye, the strong muscles of the China that shall be when these unnecessary diseases are under their feet, the blocks are being spirited behind the curtain and built up into a platform. On top of this mounts a splendid type of a modern Chinese athlete—perhaps the physical director of the local Y. M. C. A. As the curtain is drawn

aside for this tableau, the poor, old beggar, stupidly wondering what it all means, and clasping his newly earned cash, is already beginning to pass off the scene. Here is a visible allegory and a pledge of China's future.

On the platform a huge lantern in the colors of China's flag, hangs by a chain of black links. The lantern represents the new China—the China which has a place in the eye of all the world. The links, so strong and fine, represent her natural assets—her favorable location on the globe; her natural resources; the frugality of her people; their untiring industry; their filial piety. Each of these links is helping her to hold her position among the nations, but in the



THE FLAT HEADED, STOOP SHOULDERED,
UNDEVELOPED CHINESE



THE CHINESE FIGURE REPRESENTING A
MAN TRAINED IN BODY, MIND AND SPIRIT

midst of a weak, unworthy link, endangering the safety and beauty of the lantern. It is marked "PUBLIC HEALTH," and the lecturer describes the close relationship of good health to the advantages they enjoy, and the impossibility of safety to the nation without this link. While two prominent citizens on the platform hold the great lantern, another Chinese takes out the unworthy link and substitutes a strong one. Immediately an electric light shines out through the national colors of the lantern to signify the happiness which China will enjoy when her people obey the laws of health.

Thus, with line upon line, the impact of argument reduces the audience to the point of asking, "What would you have us to do?"

Helpers bring to the front a large, circular chart, with a revolving rim, on which appear the words: "Personal Health; Family Security; City Prosperity; National Progress"—things which China desires in company with all other nations of the earth.

On this, four figures represent the scholar, the farmer, the tradesman and the government official. Each firmly grasps a crank, and stands before his own little hopper. At a signal, the figures begin to move—each working at his own job, but the rim, containing the great motto, remains stationary. Where is the trouble? Another chart is rolled to the front. It is similar to the first, except that the tasks of the four workers are no longer solitary and unrelated. Each puts the same amount of energy into his work as before, but that energy is now linked up with his neighbor's, for the wheels touch, and lo, the great advance has begun. All the good things named on the circle come in turn to each man, a consummation devoutly desired.

These health campaigns in China are only three years old, but in the localities where they have been held they have already brought about house-cleanings and street-cleanings innumerable. They have produced a willingness to report deaths and there is a crusader's attitude toward hook-worm, plague, typhoid, smallpox and syphilis. After the campaign in Changsha, Hunan, Mr. Wang, Commissioner of the Police, and others, raised \$20,000 (\$10,000 gold) for a tuberculosis sanitarium and turned it over to the Yale Medical School Board.

But missionaries like Dr. Peter do not feel satisfied with bringing a message of salvation for China's body and mind, while China's soul is left shrunken and misshapen through sin. The campaign is a seven-day wonder, and on Sunday, the seventh day, comes the climax. A life-sized manikin represents shrunken-chested, stooping, sloping-shouldered, infirm-footed Chinese with an unshapely head. The lecturer describes the three parts of a man's nature. As he speaks of obedience to the laws of health for the body, the manikin, as if by magic, straightens up and broadens out. As the better principles and methods of modern education are described, the skull cap of the manikin is inflated and his forehead becomes broad while his head is lifted up. "Now," say the audience, "he is equal to any task; he is ready to go forth and do a man's full work in the world."

But not so. The audience learns that there is still another part to every man's nature—the part beyond brain and muscle; the part that responds to purity, righteousness, truth, justice, love—the soul. All the week they have heard about the less important part of man and have rejoiced at the good news of better things for China. There is *good news that is still better*. As the lecturer brings the message of a loving God, the Heavenly Father, and of Christ, a Saviour, brother and friend, the light of the Spirit shines out from the eyes of the manikin; man's soul is enlightened and he represents the full regenerated man.

A Continental Program for Africa*

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WHEN the American Board sent its first missionaries to Africa, in 1833, John Leighton Wilson, the leader of the party, selected Cape Palmas on the Guinea coast as a base of operation, with the idea of advancing into the interior to the country of the Ashantis, thence to the Niger basin, and ultimately pressing on into the highlands of Central Africa, a region at that time known only through the hearsay of ivory merchants and slave traders. The vision of the founders was expressed in these words: "A chain of missions, planted by both American and English societies, with such wise cooperation that at length from the east to the west, from the north to the south, their representatives should meet upon some central mountain to celebrate in lofty praise Africa's redemption." If in our day these words sound somewhat grandiloquent, we will not withhold our admiration for the breadth of view and the genuine statesmanship of the first American Christians to offer their lives for the Dark Continent. They regarded the continent as a whole and, it should be noted, from the beginning they recognized the necessity of cooperation between England and America, if Africa was to be won for Christ.†

In this connection it is interesting to find that Capt. A. F. Gardner, who made an extensive journey through Natal in 1835, and who first disclosed to the world that fairest portion of the sub-continent, in appealing for the establishment of a British Colony in that section, which he desired to have named for their youthful Queen Victoria, urged with much force that the Church Missionary Society should at once undertake missionary work among the natives of the region, and that this attempt should be the precursor of a continent-wide scheme of evangelization. He pleaded for a movement which, to use his own words, "should extend the Redeemer's Kingdom from the shores of Victoria (Natal) to the very confines of Abyssinia."‡ Had these ambitious plans been carried out, the east and west line of the American missionaries and the north and south line of Capt. Gardner would have crossed in the Uganda country, which today is the center of the most promising work to be found in the continent.

One other historical reference. In 1859, David Livingstone wrote to friends in England of his scheme of Christian colonization, radiating

* A paper presented at The Missionary Conference on Africa, in New York, November 22, 1917.

† "The Story of the American Board," by W. E. Strong, p. 124. Pilgrim Press.

‡ "Narration of a Journey to the Zoolu Country," by Capt. A. F. Gardner, undertaken in 1835.

from the Nyasa Highlands. He stated that "visions of Christian colonies, of the spread of arts and civilization, of the progress of Christianity and the Christian graces, of the cultivation of cotton, and the disappearance of the slave trade floated before him." † In the cooperative movements which have grown up in our day it would seem that we are but reverting to the ideals of the African pioneers.

Two main problems confront us as we discuss a CONSTRUCTIVE CONTINENTAL PROGRAM FOR AFRICA: the Mohammedan advance and the rapid spread of a materialistic civilization. In Livingstone's time the problems were war and slavery; to-day they are *Islam and a godless commercialism*. Each situation calls for a painstaking and scientific study before final conclusions are reached. What is here said is to be regarded as suggestive and introductory.

I. THE ADVANCE OF ISLAM

The serious situation arising from Islam's rapid advance through the Sudan and southward down the two coasts and along the caravan routes of the interior has been set forth so fully in recent literature that I assume the main facts to be known. The facts are not challenged in any quarter. The question everyone is asking is, What will the Church do about it? In some missionary circles we meet with a pessimistic attitude. There are those who say it is useless to attempt rescuing the Sudan from the embrace of Islam. "Twenty years ago it might have been done. To-day it is hopeless." It should be noted, however, that more recent explorers and investigators by no means take this view. They do not consider the Sudan as lost to Christianity. A book just off the press by DuPlessis, the well-known missionary traveler and writer of South Africa, entitled "Thrice Through the Dark Continent," speaks in an encouraging way of what can be done to improve, if not retrieve the situation. So, also, with the articles by Mr. Roome in the *International Review of Missions*, and the publications of Dr. Karl Kumm. These travelers speak of pagan tribes in the Southern Sudan, which for years have been fighting off Mohammedanism and which might be won to Christianity if only missionaries could be sent them. They admit that the situation grows more critical, as the resistance of the pagan chiefs diminishes under the insinuating processes of Moslem trade and propaganda; but in no sense is it hopeless. Dr. Kumm lists over forty tribes which are open to Christian approach. These at least can be saved.

The missionary occupation of the Sudan would seem to be first of all a problem of co-operation. The distances from the centers of commerce are so vast, the difficulties of transportation so insistent and the pressure of Islam so constant that no one denomination may hope to meet the situation by itself. It is doubtful if a group of denominations

† Blaikie's "Life of Livingstone," page 282.

working separately could hold back the Mohammedan tide. What is needed is a Board of African Strategy which should lay out a comprehensive plan and then allocate the districts to the appropriate Christian bodies.

But, without waiting for such an ideal solution, should we not look to the denominations already at work in this region for the extension of their lines as rapidly as circumstances allow? Already we have the United Presbyterians of the United States well established in the region where the Sobat River joins the White Nile. In recent years this Christian body has experienced a remarkable missionary awakening. May it not be that God is urging them to attempt even greater things than they have planned? Certainly if other branches of the Presbyterian family should join in the endeavor, we would begin to see the way out. What nobler challenge could come to any branch of the Christian Church?

At the other end of the line, in Northern Nigeria, we have the work of the Church Missionary Society, perhaps the greatest of all missionary organizations. The Sudan United Mission seeks to enlist all willing souls and churches to meet the crisis, and to this end has established stations on the frontiers of Nigeria and also in the Nile country. Between these outposts stretch *1,500 miles of unoccupied territory*. It would seem to be desirable for these three bodies to get together in a common policy, looking to a delimiting of territory along the Sobat-Yola line and a utilization, so far as geographical and linguistic considerations allow, of common training schools. The Presbyterians naturally would push westward from the Nile and the Anglicans eastward from the Niger, with the Sudan United Mission workers filling the gaps.

It would be a happy circumstance if the American Episcopalians, now at work in Liberia and desiring a broader field, could join with their Anglican brethren in attempting the evangelization of Northern Nigeria and the French portion of the Sudan. The alliance between England, France and America in the present war should lead to friendly governmental relations in a region where diplomacy is bound to play an important part. The General Convention of the Protestant Episcopal Church contemplates sending a deputation to study its Liberian work and also to consider the possibility of an advance eastward. May that deputation be speeded on its way! The eyes of the Church at large will be upon them. Many prayers will be offered in their behalf. This proposal, together with the suggestion of the United Presbyterian Church taking a larger share in the eastern Sudan work, is the one hopeful sign upon an otherwise gloomy horizon.

Whoever undertakes this task in behalf of Christendom should bear in mind the need of establishing the work upon a solid foundation, both as to method and equipment. We must offer the pagan tribes of the Sudan something obviously superior to Islam. Mackay, the Scottish civil engineer, was led to offer himself for mission work in Uganda by

the consideration that Islam was winning the African tribes through the practical benefits of its civilization. Christianity, argued he, has a better civilization than Islam. Why, then, do we not have the advantage in the race? Perhaps Africa needs engineers, mechanics, farmers, physicians, as well as preachers and teachers. It was upon this theory that the Uganda work was instituted. From the first, in that field, industrialism, education and evangelism have walked hand in hand. And Uganda, be it noted, is the one section of Africa where Islam has been beaten back and where it is in retreat to-day.

If Christianity is to win in the Sudan it must enter in such force as to furnish a compelling demonstration of its value. In my opinion, a few centers well occupied will count for more than a string of feeble stations stretched over the vast territory from the Niger to the Nile. It is particularly important that well-equipped medical stations should be located at strategic points at the earliest possible date. The Christian hospital can do more to make an immediate impression in favor of Christianity than any other missionary agency.

It perhaps is not necessary to add that wise Christian strategy demands that the pagan tribes should be occupied before we attempt the Mohammedan areas. The Hausas, the Fulas, the Mandingoes and tribes more recently won to Islam should, if necessary, wait until we can rescue what remains of the pagan population. Indeed, the present unfriendly attitude of the British and French Governments, liable to be accentuated by the present war, prohibits any other program being followed.

STRATEGY FOR NORTH AFRICA

It might be argued that similarly we should defer any extensive operations among the Moslems of North Africa until the outreach of Islam in the Sudan and Central Africa has been checked. This, however, I am unwilling to concede. North Africa is to-day one of the neediest sections of the globe. By every local consideration it should be a mission field of supreme importance. When the right moment comes, possibly directly after the war, we should attempt this problem in a definite way. There should be four strongly equipped union universities in North Africa, one at Cairo (as now proposed), one at Tunis, one at Algiers, one at Tangier. Is it too much to expect that the spirit of co-operation will some day reach the point where the Boards of Europe and America will combine in a constructive and comprehensive educational program for all the North African States? Tangier, as located in an international territory, would seem to offer one of the best opportunities in the world for inter-church effort. Algiers and Tunis would naturally appeal to the French and Swiss societies as their special responsibility. Already the American Methodists are occupying these great centers, and undoubtedly they will be developing far-reaching plans.

If a program of this kind should be carried out, the world would have the satisfaction of knowing that the leading coast cities of the Mediterranean region, so far as it may be regarded as mission territory, were equipped as centers for the propagation of the Christian religion. Tangier, Algiers, Tunis, Cairo, Beirut, Smyrna, Constantinople—what a chain of schools we would have! What possible influence arising from Islam could withstand the impact of these institutions upon the surrounding populations?

II. DEMORALIZING COMMERCIALISM

As serious as is the situation caused by the advancing Moslem hosts from the north, we must consider that even more serious is the situation created by the destructive effects of the type of commercialism which is spreading over Africa from the centers of trade and government. In this tidal wave of selfishness the very existence of the African race is involved. For many a tribe it is a question of *redemption or extinction*. Are we to see repeated in the Dark Continent what already has fallen upon the aborigines of Australia? Are the tribes of Central and Western Africa to go the way of the Hottentots and Kaffirs of the South? In Mozambique, the natives have invented the expression, "Chizungu cha kupungaja," meaning "Civilization has spoiled you." That is one of the saddest phrases in human speech. The ignorant savage of the forest, looking upon his fellow who has come under the influence of the white man of the city, says of him in scorn, "He is a spoiled creature." And the worst of the accusation is that it is true. It is an acknowledged fact that the white man's boasted civilization, miscalled Christian, is forcing the savage to lower levels of vice and degradation than paganism ever knew.

This is a problem which pertains mainly to the commercial and mining centers, where the natives congregate in order to engage in remunerative work. It is a problem bristling with difficulties and one should speak with caution as to its ultimate solution. The Africans need the stimulus of work. The commercial enterprises, without which the continent can not be opened or its resources developed, demand the labor of many hands. It is with the evils of the system that we are concerned, not with the system itself. How can commercial enterprises be advanced and the native not be demoralized in the process? Here again I assume a general knowledge of the facts.

Three suggestions would appear to be in order: First, the missionaries and the government officials should work out the problem together. The government wishes to conserve the native workman and to raise him to the highest possible point of efficiency. What hope have the European colonies in Africa if the native races become extinct, or even if they lose their stamina by means of the vices and diseases of

civilization? On the other hand, the missionary seeks the spiritual and moral, as well as the social, welfare of the native. What then? Let the two interested parties get together and frame a program for mutual benefit. A policy of frank understanding and friendly co-operation should be the order of the day. Why should not the representatives of government and the representatives of the mission boards hold stated conferences for the study of the native question? We have missionary conferences a-plenty, and political assemblies not a few. Let me suggest that occasionally there should be a merger of the two.

The second suggestion looks to closer co-operation between the mission boards, working in those sections where the pressure of the economic and moral problem is especially severe. This practically means the sub-continent, or the region below the Zambesi. If Islam is the problem of the North, commercialism is the problem of the South. An obviously desirable thing is a better distribution of missionary forces. The old tribal conditions, which led to mission work being conducted exclusively in country districts, are now materially altered. The men of the villages and kraals are seeking the trade centers in rapidly increasing numbers. South Africa no less than Europe and America has her city problem. The boards should clearly recognize this fact and adjust their work accordingly. Durban, Kimberley, Johannesburg, Pretoria, Beira, Delagoa Bay—these are the inviting fields of the sub-continent to-day.

Effective strategy would appear to demand that a certain city, or district in a city, should be allotted to a certain board and that board held responsible for its cultivation. Since there is room for all, no serious objection should be raised to such a plan. If they can do this in China, why not in Africa?

The Edinburgh Conference called attention in some very frank statements to the lack of cooperation in the South Africa field, where societies actually stand in one another's way. The results are as might be expected: confusion in the mind of the native, the building up of narrow sectarian views and the actual holding back of the work. In no part of the mission field are the conditions in the matter of Christian comity and cooperation in such an unfortunate state as in certain sections of the South Africa Union.

This state of affairs is attracting the attention of government officials. Mr. C. F. Loran, the Inspector of Education in Natal, in his recent book on "The Education of the South African Native," has this to say:

"The overlapping of mission stations also betrays the jealousy of the denominations. The writer knows of a place where one Protestant denomination stepped over a hundred miles of untouched country in order to establish a station at a place where another Protestant denomination had been conducting a flourishing station for many years. When remonstrated with by the writer, the missionary replied, 'Yes, but some of *our* people have gone to live up there.' The question has been brought up at Missionary Conferences, but the evil still continues. In connection

with school work the same evil exists. Complaints of poaching and even of touting are often made to the Education Department in Natal."

Surely until these conditions are bettered we can not look for far-reaching and effective plans for evangelizing the native quarters and mining compounds of the commercial centers.

The third suggestion corresponds with what was proposed for the Sudan—the adoption of a type of mission work which seeks to regenerate the whole man. Since a commercial civilization is spoiling the native—body, mind and spirit—the remedy must cover as wide a field. Evangelism in the restricted sense is not enough. The native of the city, withdrawn from his natural environment and put to strange tasks in the midst of unwonted temptations, must be occupied in his spare time. He must be taught how to adjust himself to the revolutionary change in his life, as well as provided with the Christian motive for right thinking and living. In a word, he must receive a true Christian civilization as an offset to the false Christian civilization into which he has been thrust. The most promising efforts for the city natives are being conducted in accordance with this theory. Let us hope that their number and their resources in men and money may increase.

At the same time it is highly important that the missionary incentive should be imparted to the city converts in such a degree that when they return to their distant villages or kraals, as most of them do, they will go with the definite purpose of disseminating the truth which they have received at the hands of the missionaries. It can not be made too emphatic that the convocation of natives in centers like Kimberley and Johannesburg offers the best possible opportunity for the evangelization of the country districts.

III. THE PROBLEMS OF CENTRAL AFRICA

Certain other sections of the continent, not so directly involved in the problems discussed above, demand special reference. In these the problem is not so much that of occupation and adjustment of interests as of securing an aggressive and well-planned program of advance. The lake country may safely be left to the Church Missionary Society and the Scottish Presbyterian societies now occupying the field in such a splendid way. These organizations, with the help of the smaller societies working in the same field, should be able to carry the work through to completion.

In the Congo basin we have, possibly, a sufficient number of societies at work, but they have done little more than occupy the fringe along the rivers. What is needed is an immense expansion of the work. Moreover, there should be agreement upon the French language as the medium of education in the higher schools and the establishment of training institutions after the manner of Lovedale in South Africa and Hampton in America. The higher schools of the American societies in the Congo

country, as indeed throughout West Africa, do not compare favorably with similar institutions planted by the societies of Great Britain. Several training institutes might with advantage be conducted on the union basis in the vast region drained by the Congo and its affluents. So far as geographical considerations go, Leopoldville on Stanley Pool and Matade, near the mouth of the river, would appear to be ideal centers for such institutions. In case union is undesirable or impracticable, is there any sufficient reason why there should not be a confederation of work on the Congo, akin to that in British East Africa and which is associated with the now historic conference at Kikuyu?

Angola has two American societies at work, the Methodist and Congregational, both well located. A healthy expansion of their operations would go far towards meeting the needs of this vast territory, especially if the proposed United Church of Canada should take over and develop the Canadian Congregational section.

The highly successful mission of the American Presbyterians in Cameroun should continue its development until the region as a whole has been evangelized. Without other help Cameroun bids fair to become the Uganda of the West.

The problems of the Guinea Coast and of the colonies northward on the Atlantic littoral are many and complex. The spirit of cooperation would do much to improve the situation. An earnest missionary spirit in the native churches would do even more. Certainly the evangelization of the wild tribes of the interior should not wait long in view of the number of societies, European and American, occupying this portion of the continent. If the missionary forces on the West Coast were organized to act together, with sole reference to the highest possible efficiency of their work and for the good of the continent, can any one question that there would be a combination of missions in regions like Liberia and Sierra Leone, in order that work might be taken up in the Sudan? Is it too much to hope that steps may be taken in that direction?

In the consideration of all these fields I have avoided discussing the outcome of the war in its bearings upon African mission work and strategy. Obviously important geographical changes will follow the peace conference, changes which are bound to affect any program which is drawn up at the present time. I have this, however, to say: Africa cannot afford to lose the help of the German societies which were established in various parts of the continent before the war. The German missions in Togoland, in the northern part of Cameroun, in German Southwest Africa, and in German East Africa, were being blessed of God in signal ways. They were making a unique contribution to Africa's evangelization and civilization. Their missionaries were second to none in self-sacrifice and zeal. Whatever geographical and governmental changes may occur, it will be nothing less than a calamity to the Kingdom if the Christian people of Germany are to have no further part in Africa's redemption.

The New Opportunity in South America

BY THE REV. SAMUEL GUY INMAN, NEW YORK

Secretary of the Committee on Cooperation in Latin America

IN the present world war, South America is the only continent that has neither seen fighting nor sent soldiers to the front. At the same time she has been more peculiarly dependent on the principal belligerent nations than any other continent. Her reaction in view of this crisis is an illuminating comment on her character. Her attitude toward North America is a very important matter in connection with Christian missionary work among her people. Those who have studied the historic reasons for this attitude will appreciate what a University professor said to me in Buenos Aires: "By instinct we hate you North Americans; by reason we love you." Instinct and reason are struggling in the South Americans today as never before.

My first visit to South America was made in the first six months of 1914. It covered only the coast and capital cities. My recent visit included eleven countries in Latin America with trips to Bolivia and Paraguay, the two interior republics that have no coast line, and the traversing of six countries, practically from one end to the other. Impressions on this second trip have not been contradictory to the first, but supplementary.

On the first trip I felt the unity of all Latin America and the similarity of the problems of each country; on the second I noted the individuality of each nation. On the first I was impressed by the irreligion of the educated classes, and the need for sending the best-prepared missionaries to work for them; on the second I realized the hunger of the educated classes for spiritual life, and the need of sending men capable of training a native Christian leadership to supply this hunger. Then there was a lack of fellowship and cooperation among the Protestant forces, now there is intense interest in cooperation; then there seemed to be an indifference toward the social message of the Gospel, now we find the realization of the imperative need for a program of service; then there was the ever-present prejudice against North America, now we discover a better understanding and growing regard for North Americans.

THE SPIRIT OF INQUIRY

I. The people of Latin America are more open-minded and are doing more fundamental thinking than ever before. They have hitherto been ruled more by sentiment than reason. They have relied on the glorious past of the Latin race and have been dominated by the traditions of Roman Catholicism. They have magnified the differences be-

tween themselves and Anglo-Saxon Protestants and minimized the great economic and moral facts that point to American solidarity. They had ceased to regard religion as a force that has anything to do with modern life, such as they were developing. But this world war, with its rude shock to their economic progress and to much of their philosophic theories, is compelling them to re-think their theories, to re-examine their individual and national relationships. This spirit of inquiry, this willingness to learn, this seeking after God, impresses one profoundly as he talks with men all the way from University professors to street laborers.

In Buenos Aires a professor in the University was giving a series of lectures on Emerson and the significance of Unitarian and Puritan movements in New England. These were making a pronounced impression. Many things that Protestant missionaries would like to have said, this University professor was telling the young men of Argentina. He told me that he had been contemplating a congress on religions that should face the facts concerning the necessity of injecting standards of morality and service into Argentine life.

He had been wanting to get in touch with some of the Protestant forces in Buenos Aires. They were so little known in educational circles, however, that he had not found a way to approach them. He had been contemplating writing to the Unitarians in Boston, inviting them to organize a church in Buenos Aires, which would appeal to the intelligent classes. He asked to talk with missionaries about work among the intellectual classes and offered to guide them in avoiding mistakes by which Anglo-Saxons could easily prejudice these classes against the work.

I was impressed with the large number of individuals and organizations that are endeavoring in some way to serve the people. The Temperance Society of Peru, which is composed of some of the leading men of the country, is doing a remarkable work. Some of our missionaries have been elected members and are thus able to foster a program of service with the backing of these influential men.

In Chile and Uruguay I was particularly impressed with the large number of societies engaged in promoting educational and charitable work, independent of that done by the government. In Argentina are large groups, ranging in their activities from discussions in University halls to socialistic meetings among workmen on the street corners, revealing a deep spiritual hunger.

CHANGING ATTITUDE TOWARD NORTH AMERICA

2. In the past, Latin America has been ruled largely by Latin sentiment; her people have considered themselves separate from the Anglo-Saxons and opposed to their philosophy of life. They have held it to be unpatriotic to adopt the religion, or other features of North American life. Propagandists, like Ugarte and Calderon, have continually urged the necessity of closer relationship between the Latin American

countries and the European Latin countries to oppose what they considered the materialistic influence and political program of the North. The war, however, has driven the Latin American countries to squarely face the question as to where their real interests lie.

All the way down through the Latin American countries, beginning in Mexico, I felt the change in sentiment until, in Chile, it came over me with such force as to make me feel that the greatest obstacle to our work was being removed. Three years ago all I could hear there was the expression of feeling against the United States. The students of the Universities were particularly hostile. But how different this time! On calling upon a professor in the National University I was asked to speak to one of his English classes, and afterward to another, until I found myself giving a whole morning to the work. This was not enough, however, and the invitation was accepted to give a conference at one of the big theatres, which the students secured for the occasion. The theme they wanted discussed was "How to Develop Closer Relations Between the United States and Chile." After the lecture an additional hour was occupied in asking and answering questions.

In Pernambuco, at a Sunday-school Convention, I accidentally met the director of the Law School that has trained the leaders of Northern Brazil for half a century. He insisted on my giving an address to his students on "Closer Intellectual Relationships Between the Two Americas," which turned out to be quite a demonstration of international friendliness, with the official life of the city represented.

In Paraguay our deputation of four missionaries, who went up to this far-distant land to investigate the beginnings of mission work, were taken in hand by the National Director of Public Instruction, and our entertainment was directed by the government. This was their way of showing how deep was their hunger for fellowship with the United States.

The following editorial, published on the 4th of July in a leading Buenos Aires daily, gives one of the reasons for this change of attitude:

"The circumstances in which we find ourselves today, this anniversary of the North American nation, serves to define a double edict of Americanism and democracy. This celebration in other years was occasion for rejoicing only for the United States. She could with patriotic joy stop in her march and contemplate with satisfaction the road traveled since the days of that memorable declaration. . . .

"Today all is different. The United States, by the power of that great republican virtue which is the supporter of the right, is for the whole world, not only a nation engaged in a knightly war, but an apostle in action. Some four years ago the Latin author, Ruben Dario, was able to say, led astray by superficial observations, that the United States, which had everything, lacked but one thing—God.

"Today this cannot be said, for the crusade of the United States, and the serene and eloquent words of Wilson have a religious character, now that they intimate the abandonment and disregard of material interests in the face of the defense of an ideal.

"Quietly, without the sound of trumpet or noise, the United States has entered the contest, and thus it returns to noble France the generous contribution of that

great Frenchman, Lafayette, the American national hero. If the American stands for anything in the world and in history, it is liberty. Other peoples have been formed on account of conquest, on account of religion, but the Americans were born out of the idea of liberty.

"In this sentiment is found the unity of San Martin, Bolivar and Washington. It matters little that history registers this or that disturbance and this or that variation. That is the sentiment and that is the thing, that after conquering all cruel tyrannies and retrogressive seditions, has overcome all else.

"So in the awful conflict which today is shaking the world, the United States is voicing the word of all America, because she is on the side of liberty. She is the big sister in years and in power among the American nations. This place belongs to her and worthily has she taken it."

For the first time in the history of a South American nation, Brazil has openly declared that the prime reason for her taking a serious political step was to follow the United States.

In the same way, Panama, in its recent declaration of war, says that "Neutrality is impossible in a conflict where the vital interests of the United States are involved," and Cuba, Bolivia, Paraguay and other countries have given voice to similar sentiments.

The recent visit of the American fleet, under the command of Admiral Caperton, to South American waters, has promoted these friendly relations in a remarkable way. In order that the fleet might visit Montevideo, when Uruguay had not yet broken relations with the Central Powers, the government promulgated a special decree, which will no doubt be of great interest in future international relationships in America: "It is hereby declared that no American nation will be considered as a belligerent which is in a state of war in defense of its rights against countries outside of this continent."

It was my privilege to be in Brazil, Uruguay and Argentina during the American fleet's visit and witness one of the most remarkable receptions that it ever received in any waters. In Montevideo the whole city was given up to its entertainment. A remarkable meeting was held at the Young Men's Christian Association Headquarters, lasting nearly four hours. The Dean of the Literati of Uruguay, Dr. Juan Zorilla de San Martin, said in speaking to our boys: "We love the United States as a great collectivity; we love you as citizens of the United States, but we want you to understand that we love you as individuals. We talk of our common mother—Democracy; there is some one else still dearer to us—our common Father." Then, leaving the interpreter, he repeated the Lord's Prayer in charming broken English. Dr. Zorilla is one of the leaders of the Catholic party in Uruguay, and such a man, speaking such sentiments on the platform of the Young Men's Christian Association, is significant of a new day in South America. The work of the Association in receiving the men was so greatly appreciated that in a building campaign, launched a few weeks later, they raised more than \$100,000, four individuals giving \$10,000 apiece.

Growing commercial relationships form another reason for closer

friendship between North and South America. Before the war, South America received the capital for developing her railroads, mines and other industries from Europe. She received also a large part of her manufactured articles from the same source. The Pan American Financial Congress, held in 1915 in Washington, provided for North America's doing largely what Europe had been doing before. The establishment of North American banks and agencies for our large manufacturing concerns in the principal cities of South America has had more influence in promoting friendly relations than would be supposed by superficial observation.

The recent disposition of the United States to change its attitude from jingoism to a real sympathy and appreciation of the Latin American people is another influence that is promoting international friendship. The utterances of President Wilson in his Mobile speech, and on other occasions, have gone far to assure the Latin Americans that we have no designs upon their territory. Our staying out of Mexico when all recognized that, according to international custom, we had a right to go in has had a remarkable influence in clearing us from the suspicions long held by Latin Americans.

The exchange of visits between University professors of North and South America during these recent years, as well as the large number of students, has made one of the most important contributions to this development of friendship. Chilean students, recently returned from the United States, have given glowing reports of the way they were treated.

The outstanding thing about my whole trip, aside from the work I went to accomplish with the missionaries, was my reception in University circles. Aside from carrying a few letters of introduction and dependence on friendships already formed, I made no preparation for this. Yet in practically every country I received unusual courtesies from both professors and students and was invited to address some of the oldest and most exclusive institutions.

The constant friendly influence of the missionaries through the years must be set down here, though I am only mentioning the things that seem to me to have specially contributed to this friendship since my last visit. No man that has an open mind can fail to realize that the work of such men as H. C. Tucker, W. A. Waddell, John W. Butler, W. E. Browning, and many others like them, has an influence for international good will, impossible to calculate. Volumes could easily be written on what the evangelical schools are doing toward interpreting Latin and North America to one another. The Young Men's Christian Association is particularly adapted to this work, inasmuch as it reaches many of the influential classes who are not yet willing to have relationship with a work directly evangelistic.

THE PAUCITY OF RELIGIOUS WORK

Every observing traveler visiting Latin America notices the general lack of interest in religion. A book could be filled with quotations from Latin Americans referring to the same matter. The educated classes of Latin America have abandoned the only form of Christianity that they have ever known and are fast becoming a people without religion. My recent investigations have been startling in their revelations as to the way the working classes also are abandoning the church and drifting into extreme socialism and antagonism toward all forms of religion.

All through Latin America the laboring men are awakening to their rights, and as they realize that the Roman Catholic Church has been in a combine with the land barons to hold them in subjection, they are developing an intense hatred for Christianity as they understand it. Recently there were posters on the street corners in Asuncion reading "ABAJO CON RELIGION" ("Down with Religion"). A young student in the University of Cordova, Argentina, a city especially noted for its faithfulness in the past, said to contain more pictures of the Pope than any other city of its size in the world, told me that he was the only young man in the University who would acknowledge Christ as his Saviour. The Association of Liberal Propaganda of Montevideo published a pamphlet giving a list of duties to show that no good Liberal should be baptized, married, educated or buried by representatives of the Church, and that they should keep far from the home and the family those who are called "Ministers of the Lord."

ROMAN CATHOLICISM

Even if the Roman Catholic Church were preaching a pure and undefiled religion its forces are not in any way sufficient to minister to the religious needs of Latin America. In Paraguay, with a population of one million people, there are only eighty-eight parish priests, forty of whom are in Asuncion. This leaves an average of one priest for over twenty thousand people outside of the capital.

In Buenos Aires, with one million seven hundred thousand people, there are about fifty Roman Catholic churches. These forces are now increasing by additions from Europe, and since the Panama Congress the Roman Church has greatly enlarged its activity.

In Chile, where the church is better organized than in the other countries, the Archbishop reports 700 parish priests, with probably 450 of these working among the people. This would give each one a parish of nearly 10,000 people. There are 500 churches and 619 chapels, services being held very seldom in the latter. If there are 700 places where regular services are held, that would mean one for every 5,000 people. Their forces are not adequate, even in the countries mentioned,

to say nothing of Ecuador, Colombia, Bolivia, etc., where the church is not so well organized.

Sr. F. Garcia Calderon, who is known to many Anglo-Saxon readers through his book "Latin America, Its Rise and Progress," in a later and more balanced study of Latin American life says, in a chapter on religion:

"We do not find in Latin America either an elegant skepticism, a Puritan religion, or even a mysticism like the Spanish. And her Catholicism is a limited and official religion. We are witnessing the decadence of a traditional religion. The church is being converted into a bureaucratic institution. Its convents attract only those of inferior classes. The robustness of creative convictions, which is the strength of the Biblical men of North America, the deep interest in human destiny, the stern sense of duty, the realization of the seriousness of life, do not disturb Latin American Catholicism, sensual and infatigable.

"In the political and economic order our religious indifference is the cause of indecision in opinions, of hatred of ideas and of immorality. . . . These different republics lack a creed. Their ancient life was linked to a severe religion. The abandonment of Catholicism in democracies without moral culture means retrogression to barbarism. . . . In the United States Puritanism is the perpetual defense against the plutocratic immorality. In the Latin South only a renovated and profound faith can give to accumulated riches a national sentiment."*

THE PROTESTANT MISSIONS

In the capital and port cities of Latin America one is impressed with the smallness of evangelical work, but when we visit the smaller cities and towns one is simply appalled at its lack. In Mexico there are states with as many as a million population, *where no evangelical missionary works*. There are only 200 ordained Christian ministers, both foreign and native, to preach the Gospel to fifteen million people—a parish for each of 75,000 souls. To help Mexico teach the 80 per cent. illiterate in her population, there are altogether 177 mission schools. American capital has invested a billion dollars in Mexico. For missionary purposes we have invested little more than a thousandth part of that amount.

In three of the five republics of Central America there is no organized Protestant mission board doing any work. Protestant missions support only two schools and one hospital in all of Central America. In Panama, which owes its very existence to the United States, there is only one missionary preaching the simple Gospel of Jesus to those three hundred and fifty thousand Spanish-speaking Panamanians.

Four ordained missionaries in the republic of Venezuela are trying to serve a population of nearly three million. To educate the 85 per cent. of her population, or two and a quarter million people, who cannot read or write, we are supporting two little primary schools with an enrollment of eighty-eight. In the whole history of this republic there has never

* *La Creación de un Continente*, F. Garcia Calderon, P. Ollendorff, Paris. Pp. 146-7.

been but one building erected for school purposes either by church or state, and that was a military academy.

In Colombia, which is larger than Germany, France, Spain and Italy, there is only one ordained missionary to every million of the population.

In Ecuador there is practically no established mission and no Protestant church building has ever been erected there.

In the northern half of Peru, a stretch of territory larger than our thirteen original states, there is not one evangelical missionary. There are ten provinces in this historic republic, all larger than Holland, where there is absolutely no evangelical work.

In Bolivia, so far, scarcely one hundred members have been won to the evangelical Church.

Great areas in Chile and Argentina are still untouched by evangelical missionaries and only the fringes along the ocean and river fronts of Uruguay and Brazil have been occupied. There is not one American missionary society at work in the republic of Paraguay.

The greatest stretch of unevangelized territory in the world is the center of South America, including the interior of Brazil, Venezuela, Colombia, Ecuador, Peru, Bolivia and Paraguay. An irregular figure, two thousand miles long and from 1,500 and to 500 miles in width, would only include two missionaries. In northern Brazil there are seven states with populations ranging from that of Maine to New Jersey, *with no foreign missionary*.

As to our educational work one is simply appalled at the lack of equipment and provision for faculties. It is a wonderful tribute to the power of Christian education, and the sacrifice of the teachers, that our schools have been able to do what they have with such very meager equipment. At Panama and other missionary conferences recently we have been talking about universities and great colleges for Latin America. When one sees what we have now and compares it with what is ordinarily considered indispensable in the home land to educational enterprises, it seems ridiculous to talk of developing there great institutions, unless our people are willing to undertake this educational program in an entirely different way. Some of the school quarters are likely to be closed at any time by the public authorities. Some of the teachers have been thrust into their positions with no preparation whatever. But what wrings one's heart most is to find teachers, not only whose clothes are shabby, but who are living on such scanty allowances that they show they are constantly below par.

WORK AMONG THE INDIANS

There are 3,500,000 Indians on the plateaus of Ecuador, Peru and Bolivia, including the former Inca empire, with practically nothing being done for them. Going down into the valley of the Amazon with its trib-

utaries, through the lowlands of Bolivia and Paraguay, there are many more millions of Indians—no one knows how many—who still live in their savage state, with no efforts being made for them except those of the splendid little band of missionaries of the South American Missionary Society of Great Britain. The people of South America would gladly welcome our help—in fact, they wonder why we do not undertake work for the Indians. It is a blot on the missionary zeal of the North American Church that we are undertaking nothing for these poor, needy creatures.

THE KIND OF WORK NEEDED

There is a holy unrest among the missionaries in Latin America. They are not satisfied with the progress of the work and are convinced of the need of a change of emphasis as to method. One question that I discussed with groups of Christians everywhere was:

Given the fact that Latin Americans are largely rejecting the Roman Catholic form and that they have not yet in large numbers accepted the Protestant interpretation of the Gospel, what kind of religion would appeal to them?

The consensus of opinion was that Latin Americans would be most attracted by a religion which placed the emphasis where Christ seemed to place it—on service, vivified through direct contact with God. All realized that the hurt of these people is too deep to be healed by any mere soap and water, a bread line or lectures on hygiene. Service rendered must lead men to realize that missionaries are prophets of God, able to give them the Living Water which, if they drink, will quench their thirst.

Without more than a preaching program, we may be in cities like Buenos Aires, Havana, Lima and Santiago for the rest of the age, and still the masses of the people will be ignorant of or indifferent to our presence. Educated Latin Americans, friendly to the evangelical movement, pointed out the necessity of a more practical program, if their people are to be won. As a gentleman in Asuncion said: "If you come here to found a new sect we have no interest in you, but if you come to help us solve our educational and social problems we will bid you a hearty welcome."

Recently a young Chilean of the better classes became interested in the Gospel. He wanted to join the church and become a minister. But denominationalism kept him from a decision. "I will do anything for Christ, but nothing for controversy," is the way he expressed it to a friend.

Latin America needs a religion that will help solve her national problems as well as those of individuals. In discussing with a thoughtful Chilean the question of a probable uprising of the common people against the privileged classes in his country, he said the only hope he saw of preventing it was that the Protestant Church might develop sufficient

strength to bring about the reforms necessary by educational methods. It is the only hope for the solution of a large number of industrial, economic, social, moral and political problems that are multiplying so rapidly in these countries.

The Mexican revolution is going to teach our Latin American churches a good many things. Already it has driven the churches there together, forcing them into a cooperative program of service that, before the war, seemed impossible of realization. The last National Convention bristled with suggestions for service to the people. The many new problems of education, social betterment and physical improvement facing Mexico are making the church realize that it will not appeal to the Mexican people unless it proves itself capable of providing practical help in this time of reconstruction. The leaders of the different denominations at the recent National Convention laid the map of Mexico down before them and asked what was necessary to reach every part of Mexico with a Gospel that would save in the present world as well as in the future. Readjustment of denominational territory was considered of no more importance than readjustment of the Church's program in order to serve the whole people. A united Protestantism is the only kind capable of entering these doors. It was under this pressure that a committee was appointed to study ways and means of forming one united evangelical church for Mexico.

The same need is shown elsewhere in Latin America. What the appeal to avoid denominational overlapping has failed to do, the facing of great need, clearly demonstrated by indisputable facts, is beginning to accomplish. Division of territory, as the only means of extending our work into great, needy fields, has been the appeal that has brought the forces in recent months to such delimitation in Mexico, Cuba, Panama, Peru, Bolivia, Argentina and Paraguay. Whenever the service side of Christianity is strong, cooperation is felt to be imperative. The fields where our cooperative program has had the least backing are the fields where the emphasis is on the dogmatic, rather than on the spiritual and sacrificial.

NATIVE LEADERS—THE CLAMORING NEED

There is no doubt that practically all of our missionary problems revolve around the one of proper training of adequate native leadership. This is the one clamoring need, without which all our other endeavors are as sounding brass and clanging cymbals. In Brazil the strength of the Church is a constant illustration of the results of good training for ministers. The Presbyterians entered Colombia a little while before they entered Brazil, but the difference in result is tremendous. Many things account for this, but who can doubt that if the same emphasis had been put on a trained native ministry in Colombia (where today they have *not one ordained native*) as was the case in Brazil, that the results would have been far different?

Peru and Bolivia are difficult fields, but if the Methodist and Evangelical Union missionaries had carefully trained a number of native preachers, would they not be able to count today more than 500 church members in these two countries? They have been working in turn for a quarter of a century and have altogether only six ordained Peruvian ministers, none of whom has ever received any training except that obtained by contact with a busy missionary for a year or two.

The first thing to do is to change this program into one that provides training for a national ministry. If this should cost the complete reorganization of the entire work, we should pay the price. In some missions it would cost this, if they had to bear the whole burden. But by cooperation of all concerned, it can be done without putting too great a burden on any one church.

The program for South America, outlined by the deputation holding the Regional Conferences, consists of Union Seminaries in Lima, Santiago, Rio de Janeiro and Montevideo. The latter was proposed as a graduate seminary, the Faculty of Theology and Social Sciences, where the best graduates of other schools and ministers already in the work could get advanced courses that would fit them as the Church's leaders.

The Union Seminary in Chile has been organized for several years and only needs strengthening. The one for Lima should receive immediate attention. The one in Brazil is well along the road to organization. As the only one in Portuguese, and destined for the use of all Brazil, where the Evangelical Church is larger than in any other field, it should have a specially strong course. The Graduate Seminary should be begun immediately. There is no single thing that could be done in all South America that will so advance the work as will the beginning of a first-grade, international, union seminary, that will hold up for the ministers of all the continent a high ideal of scholarship. A committee has been working on the project, and several Boards have already approved it. The following have expressed their interest: The Methodist Episcopal; the Presbyterian, U. S. A.; the Young Men's Christian Association; the Disciples of Christ; the Congregationalists, and the Southern Methodists.*

Visitors to Latin America, who have seen many government officials and others of the intellectual classes in the evangelical churches of Japan, China, India and other fields, often speak of the lack of such in our Latin American churches. One reason, no doubt, is found in the fact that seldom in those lands is there such opposition to our work as there is in Latin America. All recognize, however, that this is not sufficient explanation. These leaders can be won, if the evangelical ministers of their own blood are trained sufficiently to present the Gospel in an attractive and convincing way.

* The Union Seminary for Mexico was opened in Mexico City, May 1st, with three professors giving their whole time, and the following churches cooperating: Presbyterian, U. S. A.; Methodist Episcopal; Congregational; M. E. South; Disciples and Friends.

Training the Negroes and Indians

Dr. Frissell's Twenty-Five Years at Hampton Institute

BY WM. ANTHONY AERY, HAMPTON INSTITUTE, VIRGINIA

Dr. Hollis B. Frissell, who died at Whitefield, New Hampshire, on August 5, 1917, was born at Amenia, N. Y., on July 14, 1851. He was graduated from Phillips Andover in 1869 and five years later from Yale College. After studying Theology at Union Theological Seminary he was ordained in the Presbyterian Ministry in 1880. He immediately accepted the post of Chaplain of Hampton Institute and after the death of General Armstrong, thirteen years later, Mr. Frissell was elected Principal of the Institute and held that office from 1893 until his death. In all, he was connected with Hampton for thirty-seven years.

WHEN General Samuel C. Armstrong, the founder of Hampton Institute, died in 1893, the trustees immediately elected Hollis Burke Frissell as the new principal. There was no question about the fitness of the "Chaplain-Vice-Principal-Assistant Treasurer," (all of which offices Mr. Frissell held at the same time). With loyal devotion and efficient service had "Chaplain" Frissell long carried a large share of General Armstrong's load.

At that time Hampton had to raise annually for current expenses by public subscription \$75,000 above the amount received from students and student labor. In 1917 the amount needed "annually above regular income" was \$135,000.

In 1893 Hampton was asking for "an Endowment Fund of at least a million dollars"; in 1917 the trustees expressed the need of a four million endowment.

When Dr. Frissell became principal, the Hampton enrollment included 647 boarders and 370 in the Whittier Training School—a total of 1017 boys and girls in training. Today the enrollment includes 934 boarders; 446 in the Whittier Training School; and 458 in the Summer School—a total of 1838, a gain of 80 per cent over the enrollment in 1893.

In 1893 Hampton graduates numbered 825; while in 1917 there were over 2000 graduates and 7500 former students.

In one of his annual reports to the trustees, Dr. Frissell said that in order to carry out the educational plan which General Armstrong had in mind, adequate equipment was necessary. The school started with only an old, worn-out plantation, with its "Big House" and grist mill, and the few hospital barracks left by the Union soldiers after the Civil War. Now the Institute grounds have become an attractive industrial village with one hundred forty buildings. Land has been reclaimed, and numerous trees and shrubs have been planted. The development of the school grounds has had an important part in the education of the students. They have made the roads and the concrete walks. They have

planted and trimmed the trees and shrubs. They have constructed the buildings and have felt pride and pleasure and found education and profit in their work.

In 1896 the Armstrong-Slater Memorial Trade School was opened. Here four-year courses are offered in Blacksmithing, Bricklaying and Plastering, Cabinetmaking, Carpentry, Machine Work, Painting, Printing, Shoemaking, Steamfitting and Plumbing, Tailoring, Tinsmithing, and Upholstery.

In 1898 there was opened a building which houses the Agricultural Department, as well as classes in Domestic Science and Domestic Arts.

In 1901 Cleveland Hall was dedicated. The first floor is used as a chapel and the floors above are used as dormitories. The cost of this building was defrayed by the former pupils of Charles Dexter Cleveland of Philadelphia.

In 1903 the Collis P. Huntington Memorial Library, the gift of Mrs. Huntington, was dedicated. Today this library contains 45,000 volumes and co-operates with all the school departments.

In 1903 George Foster Peabody of New York gave Hampton enough money for a large barn at Shellbanks, the Hampton dairy farm six miles from the Institute, where some 45 boys are getting practical experience in handling "about 100 cows, 300 hogs, 1,200 hens, and about 450 acres."

In 1913 Clarke Hall, the gift of Mrs. Delia S. Clarke of New York, in memory of her husband (Charles Spears Clarke), was dedicated. This building is used for Y. M. C. A. activities. It is also a Hampton Trade School product.

In 1914 James Hall, the gift of Mrs. D. Willis James, in memory of her husband, was started. This modern, fireproof dormitory is now occupied by 175 boys. It was built entirely by Hampton student labor.

The Administration Building is now nearing completion.

The Robert C. Ogden Auditorium, which will accommodate 2500 persons and will cost some \$200,000, is promised for next spring.

Dr. Frissell, through his nearly twenty-five years of work as Principal, made Hampton Institute "an educational demonstration center where three races (red, white and black) work out daily with a minimum of friction, the problems of every-day life."



HOLLIS B. FRISSELL



BEST METHODS



Edited by MRS. E. C. CRONK, Columbia, South Carolina.
*Chairman of the Committee on Methods of the Women's Federation
of Foreign Mission Societies*

PRAYER AS A MISSIONARY METHOD

DID SHE GO?

IN the heart of Martha Campbell, a young teacher in a country school, lay the commission of her Saviour, "Go into all the world and preach the Gospel."

Since that day when Martha Campbell went back and forth to her little school the years have come and the years have gone until the young school teacher of a generation ago is the grandmother of today, with whitened hair. All of her life has been lived in America, yet there is no land into which she has not gone.

When, as a young mother, most of the days of her life were shut in by the walls of her home, and most of her time was claimed by the six children, who came to that home, "the uttermost part of the earth" seemed far beyond the reach of her life. Little dreamed she, as she went about the endless round of daily duties that that home of hers was a center of a circle of influence which would reach round the world.

As each new life was given to her care, she consecrated that life to God. Caring for six active, vigorous girls and boys and providing for each of them the education upon which her heart was set, was not a task for idle moments. Yet, notwithstanding the poverty which makes many mothers yield to the temptation to take their children from school, this mother, with quiet determination, kept her ideals for a Christian education for each one of her children ever before her, and was rewarded by seeing five of them complete the course at the University of Wooster, at Wooster,

Ohio, the youngest one having to drop out because of poor health.

Would it be possible today to hold in any other home on earth a family reunion which would gather together a circle of wider missionary influence than the sons and daughters, the sons-in-law and daughters-in-law, through whom this consecrated mother has gone to the uttermost part of the earth?

The eldest son is Willbert W. White of New York, whose influence as a missionary and as the founder of the Bible Teachers' Training School, is felt throughout the mission stations of every land.

The eldest daughter is Mrs. Compton. She and her husband, Rev. Charles R. Compton, spent years in frontier Home Mission service in Nebraska and Montana, and are now working in the University of Wooster, preparing young men for Christian service.

Mrs. John R. Mott is the second daughter. Through her wide missionary influence and through the missionary statesmanship of Dr. Mott, the students and the Christian leaders of the entire world have felt the touch of that little home in Ohio.

In China, the other daughter, Mrs. W. R. Stewart, is proclaiming tidings of salvation, working with her husband, Mr. W. R. Stewart, of the Y. M. C. A. force in China.

This quiet mother never addressed an audience in her life, but perhaps no other one man in America has ever stirred as many thousands of the men of America to a recognition of their world obligation as has her second son, J.

Campbell White, formerly a missionary in India and later the first General Secretary of the Laymen's Missionary Movement of the United States and Canada. His experience as a foreign missionary convinced him that the greatest need of foreign missions was an adequate support from the home base. So he returned to America to set a new standard for missionary support. He changed dimes to dollars, dollars to hundreds, hundreds to thousands and thousands to millions. Now Dr. White is devoting his life to the other great need which his experience made evident—the need for trained missionary leadership. As president of the University of Wooster he is exerting an untold influence in training missionary leadership.

Five grandsons are in missionary and national service; John L. Mott with the Y. M. C. A. in France; Wilbert W. White, Jr., with the Aviation Corps; William Compton with the artillery; Ralph White in the Officers' Training Camp and Hubert White with the Marine Corps.

As one by one her children gave their lives to missionary service the mother said to each one, "Long before you knew anything about it, I gave you to God for His service."

So Mrs. Martha Campbell White, while remaining all of her life in the United States of America, has gone into all of the world.

THE BEST METHOD OF WORK

First in best methods for missionary works stands prayer. In counting our methods of work we do not count enough on this first and best method "If you cannot do anything else," we say comfortingly to the inefficient worker, who pleads lack of time and lack of every other qualification, "you can pray," as if prayer required neither time nor any other qualification, and as if prayer were a sort of last extremity to be resorted to "if you cannot do anything else." Prayer is not a last extremity, but a first necessity. It requires time, and costs more than

most people are willing to pay. "I would rather teach one man how to pray than teach ten men how to preach," said a great teacher of theology. Preaching reaches the heart of men, but prayer reaches the heart of God also. Sometimes it would seem that we regard prayer merely as a precautionary measure to insure safety. Deeper than the outward seeming was the estimate of prayer of the little boy whose mother reminded him one night that he had gone to bed without saying his prayers. "Yes, I know it," said the lad. "I didn't say them night before last and nothing got me, and I didn't say them last night and nothing got me, and now I'm not going to say them tonight and, if nothing gets me then, I'm never going to say them any more." Deep down in many hearts is a childish impression that prayer is a sort of "rabbit's foot"—a fetish for night wear to keep away the dangers that hover in the darkness. When day is done, the weary mother says with mechanical repetition, "Now children, don't forget to brush your teeth and say your prayers" and the little ones, through constant association of the two duties, get an impression that both are sanitary measures necessary to produce healthful sleep.

The Apostle Paul regarded prayer as a method of work, a great avenue of service. To him it was no half-hearted spiritual form, but a real missionary service and labor. He used the phrase "Laboring fervently for you in prayer" and classed those who prayed as his real co-laborers. "Ye also helping together by prayer for us" and "Strive together with me in your prayers to God for me," besought this great pioneer missionary, of the early Christians. He recognized that his victories came through the prayers of those who interceded for him, for he wrote "Through your prayers I shall be given unto you." In today's acts of the apostles, prayer has the same primal place. Pastor Ding Li Mei, China's great man of prayer, who has influenced more men to go into the ministry

and other forms of Christian service than any other man of modern times in Asia, was asked by some one who marvelled at the results of his work, what his method was. Pastor Ding answered simply, "I have no method except prayer."

In these days of ours, when there is so much demand for new methods and catchy devices for our missionary work, let us make sure that deep down as the underlying foundation of every other method we place prayer as our first and chiefest method of work.

METHODS FOR PRAYER IN OUR INDIVIDUAL LIVES

A boy who went to carry an important message for his father, was late and hurried off to the task as fast as he could. Breathless and exhausted he reached his destination; then he gasped "Oh, I was in such a hurry I forgot to get the message I came to bring." In the busy whirl of our lives many of us are rushing out to the task to which we have consecrated ourselves—the carrying of His messages—without tarrying awhile to get the message ere we go, without interceding for the work ere we face it. If our missionary workers would determine upon prayer as their chief method of work what could we not accomplish? Many of us who have an impulse to give prayer a definite time and place in our lives "fall away" because we are amazed to find the pathway to intercession beset with difficulties. When we discover that we do not drift easily into a period of daily prayer and that it is really a difficult task to pray, we have a feeling that something must be wrong with us and that unless prayer is spontaneous, and irrepressible, we should not pray. We forget Paul's terms "strive" and labor," which indicate that prayer may require some effort.

A DEFINITE TIME FOR PRAYER

It heartens those of us who are weak to catch the veiled suggestion that even

to a man like John Wesley there must have come subtle temptations to neglect his prayer life, as we read his firm resolution with which he met such temptations: "I resolve to devote an hour morning and evening to private prayer, no pretense, no excuse whatsoever." As we go out to prayerless days of work we can but doubt the sincerity of our protestations of our insufficiency for the tasks to be done, when we claim we have so much to do we have no time for prayer. The great hero of Protestantism, Martin Luther, as he faced the tremendous volume of work before him said, "I am so busy now that if I did not spend two or three hours each day in prayer I could not get through the day."

A missionary who has lived a life of power in Africa was asked the secret of that power. As he stood in the midst of the little prayer group at a Summer Conference, those around him almost saw a halo on his head. They fancied he lived far above the petty annoyances of their daily lives. They were brought down to an every day earth when he told them that his secret was an alarm clock. Said he "When I first went to Africa the great rush of duties and opportunities fairly overwhelmed me. Early and late calls came and knocks sounded at my door. Every night I went to bed utterly exhausted. In the morning when I woke I thought, 'Surely the Lord would rather I turned over and took another nap to fit me for the many duties I must face this day, than that I should get up to pray.' Then I began to realize that my work was lacking in power, so I resolved to get up an hour earlier each day and to spend that hour in prayer. Through that hour of prayer God has wrought great things and now there are thousands of Christians in our mission station, who do not know that Christians anywhere ever attempt to face the duties and opportunities of a day without prayer."

Equally commonplace and practical is the method adopted by three of the great missionaries in China, who agreed

together that they would never go to breakfast until they had spent at least a half hour in prayer. They may miss an occasional breakfast, but never have they missed that half hour of prayer.

CONSERVING TIME FOR PRAYER

Conservation is on every lip, yet our days are full of wasted moments many of which might be conserved for prayer. Said Sir Thomas Browne the great physician, "I have resolved to pray more and to pray always; to pray in all places where quietness inviteth, in the house, on the highway, and on the street; and to know no street or passage in this city that may not witness that I have not forgotten God." Another godly man, who many times each day had to walk up and down the street of the little town in which he lived, said "I have made that street a pathway of prayer. As I have gone by each house I have prayed for the members of the family who live there." A busy woman, who has literally prayed up the walls of missionary institutions and prayed the money needed for their support into empty treasuries, said recently, "I have learned to use for prayer, moments I used to waste. I used to get impatient waiting at the telephone. Now I always spend those waiting moments in prayer, first of all for the tired girl at the other end of the line and then for others. When I get on a street car now I always pray for the motorman and conductor and then for my fellow passengers."

METHODS FOR PRAYER IN OUR HOMES

Said an Oriental student who spent her Christmas holiday in a Christian home in America, "There's one thing that seems very queer to me about your homes in America. I have gone to your churches and seen you worship the God in your churches, and I have seen the students worship the God in your colleges, but I miss the Good in your home. In my country, every house has its god-

shelf and so I am used to a god in my home." That great missionary to the New Hebrides, John G. Paton, was used to a God in his home, and because there was a method of prayer in the old Paton home, and because of the earnest petitions offered at that family altar, the great hero of the New Hebrides received his first missionary impulse, as he testified in later life.

On the women of America rests, to a large extent, the responsibility for our prayerless homes. Ours is a life of hurry and whirling confusion. If we could only know the peace, the poise and the power of the homes in which fervent prayer is wont to be made we would have an altar in our homes at all cost. We can do it if we will. "But," says a busy mother, "my children go out to their work at different hours in the morning and come in at different hours at night. What chance do I have for prayer with them?" From China comes the inspiration of a mother who, as an idol worshipper, had been accustomed to commend her children to the protection of her gods. When she became a Christian she made it her rule to go with each child to the place in her house which she set apart for prayer, and pray, so that each one went out to the day's work with his mother's prayers.

SPECIAL MEETINGS FOR PRAYER

The best method of meeting special needs is by special prayer, yet we seldom call a missionary meeting specifically for prayer. A young pastor was desperately ill. The physicians said there was little hope for his recovery. On Wednesday night the nurse and the physicians thought he could not live through the night. One of the deacons called at the parsonage and whispered sympathetically to the pastor's young wife "Of course we called off the prayer-meeting for tonight."

"Called off the prayer-meeting for tonight?" said she. "If there was ever a night when the prayer-meeting should be held it is tonight." So instead of

calling off the prayer-meeting an earnest group gathered together for specific intercession to the God who promised that the prayers of faith shall save the sick. All of the other pastors of the little town came to pray with the congregation. Almost immediately the sick pastor began to rally and the physicians decided they had been mistaken in their diagnosis.

PRAYER IN OUR REGULAR MEETINGS

We do not take enough time for prayer in our regular meetings. Even in the periods of intercession at our conventions and conferences, we spend a large part of the time in *talking* about the importance of prayer instead of in *praying*; then, just before the bell rings, or the bugle blows, we say hurriedly and in conclusion "Let us pray."

Our programs of study are planned carefully for each year. Our programs of prayer should be just as carefully planned. A good Committee on Intercession can do much to develop the prayer life of the members. Let this committee study carefully the needs, make prayer for these needs an important part of every meeting, giving to every member at the close of each meeting a card on which are noted things for which especial prayer is to be offered during the month, and arrange for prayer circles.*

WILL PRAYER MEET OUR NEEDS?

More Missionaries. One of the greatest needs of the missionary work is more missionaries. Does prayer furnish a method of securing them? It is the one authoritative Scriptural method for missionary supply. "Pray ye the Lord of the harvest that he send forth laborers into his harvest."—(Matt. 9:38.) The history of missionaries is a record of prayer. On Denmark's

throne, pious King Frederick IV becomes greatly concerned for the salvation of the great non-christian world. He searches all over his kingdom for missionaries. Earnestly he prays that God will send forth laborers, and even as he prays two German university students, Bartholomew Ziegenbalg and Henry Plutschau, pledge their lives to missionary service and afterward go out as his representatives,—the first Protestant missionaries to India.

On the rocky coast of northern Africa a mother spends an entire night in prayer that God will call her wordly son into His service. In answer to that prayer the world has its St. Augustine. Another mother, as she lies on her death bed, calls her husband and her pastor to her side and begs that they will take up the training and the prayers for her son which she must lay down. The world looks at that wild, dissipated son and fancies the mother's prayers are unanswered, but in later years Christian Frederick Schwartz gives his great life in princely service to India, in answer to those prayers.

A babe is carried by his mother to her secret place of prayer and consecrated to God for missionary service. Years afterward, Jacob Chamberlain sets sail for India in answer to that prayer.

We have heard more about a mother's prayers than about a father's prayers, but there have been many fathers who have prevailed in prayer, and there have been mothers and fathers who have agreed as touching this thing they should ask. Dr. and Mrs. John Scudder consecrated each one of their fourteen children to God for missionary service. One by one their eight sons who lived to maturity were sent to America to be educated and one by one they were prayed back into India. All birthday anniversaries were set apart as seasons of fasting and prayer by these devoted parents. The eldest son was a reckless youth, who gave little promise of returning to India as a missionary, but while he was in

*Note. Many suggestions for prayer lists have been prepared. A sample blank with encouragements to intercession may be secured by sending a three cent stamp to the editor of this department.

school in America a great volume of prayer was ascending to God from India for him, and he finally consecrated his life to God. He discovered later that, at the very time he had made this consecration in America, his father and mother had spent a week in fasting and prayer for him in India. With the exception of one who died at Princeton, after having decided to become a missionary, the eight sons came back to India to preach Christ, while the two daughters also rendered valiant missionary service in answer to the intercession of the parents who agreed together to pray that all of their children should be not Christians only, but missionaries. Before our workers in the homeland there should be always a list of the missionaries needed. The Committee on Intercession should keep this list constantly before the members and daily each of us should pray for the laborers needed.

Fifteen years ago a speaker made a missionary address at a convention in Georgia. Among the men and women who thronged the church there was a boy, a bright faced lad who sat on the front seat and listened eagerly. During the years that followed, that speaker prayed that that promising boy might consecrate his life to the Gospel ministry and the missionary service. The years passed by. The boy entered college. Then came the announcement that although he had considered entering the ministry he had finally decided to study medicine. Then one day a letter came to a Theological Seminary from a young medical student, who, for some reason found himself under a divine compulsion to change his course and prepare himself for the Gospel ministry.

Blessing on Missions and Missionaries. We need not only more mission stations and more missionaries, but we need also that those we have shall be more greatly blessed in their work. Prayer can secure additional strength and power for them: A young missionary was ready to sail for Japan. A friend in America longed to speed this

young messenger of the Cross on the way with some great gift. She bought seven copies of "The Ministry of Intercession" and presented one to the missionary and the other six to six friends who formed a prayer circle to intercede for the worker in Japan. We quote frequently:

"In foreign lands they wondered how
Their words that day had power;
At home the workers two or three
Had met to pray an hour."

But might they not more frequently wonder why their words lack power, as day after day passes with no workers at home met to pray? On the prayer list of our church members should be the names of our missionaries in the home and foreign fields, and groups should pray together for special needs as they arise. Here is the opportunity which comes to us to be citizens of the world, to obey the commission to "Go into all the world." Most of us will spend our lives in the land of our birth, and priceless, beyond all words to express, is this opportunity for obedience to obey that commission. There are workers who literally encircle the globe with their prayers. Prayer makes a world-life possible to each one of us. Mary Lyon stayed in America. Fidelia Fiske went to Persia, yet, by her prayers and by the linking of the colleges in America to the college in Persia, by prayer, Mary Lyon went into Persia also. "Each day" said an earnest worker. "I think of the Lord's command 'Go ye' and I ask myself 'How far did I go today.' My heart overflows with thanksgiving that I am not limited to a one-country life, but that I can go to China, to Japan, to Africa, 'into all the world' each day in prayer."

Paul says something about working together with him through prayer. Here is an opportunity to link our lives to some of the great ones of earth and to have part in their work. In an audience in a missionary conference in Pennsylvania a speaker noted especially a woman with a radiant face and snow-white hair. At the close of the service this saint with the shining face said to

the speaker, who had sought her out in the throng. "'Tis not the first time we have met, my dear. Many times, in the middle of the night when I cannot sleep, I have prayed for you, in your work, as I noted from the papers, the different meetings you were addressing." The same speaker was to make an address at Benedict College, a school for negroes at Columbia, S. C. Just before the meeting began, a girl stepped up to her and asked if she would come out into the vestibule a moment, with the committee. Thinking that perhaps there was to be a final word of caution about the length of the address, or some detail to be arranged, she went out. In a little room were gathered the girls who formed the devotional committee. Their dusky faces were intense in their earnestness as the chairman said, "We always pray with our speakers before they speak. May we pray with you?" Perhaps there would be fewer disappointed audiences if there were more "prayed with" speakers. As we are searching for best methods let us not overlook some method which will lift each of us out of the little, narrow confines of her own life, into fellowship with those who labor for Christ's Kingdom throughout the world.

"SHUT IN" WITH GOD

There are always those who are "shut in," who cannot be present for the meetings. For one reason or another they must be shut out from attendance. Why should they not be "shut in" with God in intercession? A consecrated young worker said, "I never try to hold a meeting any more without an intercessor—some one who is praying while I am trying to lead the meeting." Here opens a wide door of active participation in the work to many who have felt that being "shut in" must, of necessity, mean being "shut out" also. A Pennsylvania pastor testifies that one of his most helpful listeners is a woman who is so totally deaf that she has not heard a word he has said for years, but who spends the hour of service interceding for him.

Make it possible for all of those who are shut out from the meetings for any cause, to become intercessors, by furnishing them with a list of things to be prayed for, and by keeping them in touch with the work.

A LARGER ENLISTMENT

Not half of the members of our churches are enlisted in the missionary work. Each of our missionary societies should have a double roll. On the one should be recorded the names of those who are members, and on the other the names of those who should be enlisted. Copies of these rolls should be furnished each member and prayer should be made for those who are not interested. Instead of careless, indifferent canvasses for new members, each canvass should begin in prayer. Different circles may work and pray especially for the members assigned their circle. Some of the most gifted workers in missionary service today are there because some one, perhaps some one of lesser gifts, prayed for them, then sought them with the message "The Master is come and calleth for thee."

MEETING THE NEED FOR MORE MONEY

At every conference on methods there are eager queries "Can you give us any new methods of raising money? That is what we need most of all." The Bible has very little to say on the subject of raising money. It has much to say on the subject of giving money and using money. What we need is not clever devices for extracting gifts, but abiding principles for training givers. God's people have in their pockets, in their vaults and in their business all the money God needs for missionary enterprise. When we stoop to devices which we condone by saying "Of course it is not the best way, but we needed the money so much we thought it would be all right," we belittle the power and the riches of God. We have bent our backs in freezing ice cream and stewing oysters instead of bending our

knees in prayer. We can pray more money into the mission treasury than we can either freeze or stew into it.

A home mission church in Georgia had for twelve years tried every new device that was suggested for securing funds. At the end of twelve years a handful of members still worshipped in a rented hall. The Church Council met together and resolved to make the financing of the church a matter of special prayer. They decided to put their finances on a Scriptural basis and to ask for free-will offerings only. A splendid lot was purchased and the erection of a church begun. There was never a week during the building of that church that the treasurer had on hand enough money for the pay roll for more than that one week, yet there was never a week at the end of which he failed to have enough. Now a handsome stone church stands on that lot and a large congregation of people, who are faithful stewards and firm believers in prayer, worships there.

Every canvass for funds should be begun in prayer. All special needs may be met by prayer. A Mission Board Secretary had arranged to go to a woman of great wealth to ask for a contribution for missions. Time and again she had been asked for gifts to missions, but she had never made a large gift. Before this secretary made his visit, a group of earnest men and women agreed as touching this thing they would intercede to God. They were rejoiced to hear that, in answer to their prayers, a gift of ten thousand dollars was made. Let us be done forever with the deprecatory introduction to a presentation of a great financial opportunity; "We have now come to the unpleasant part of our program." Let us banish forever our "begging committees." Let us decide once for all that we will never lower our standards to raise money. Then let us pray earnestly for the money that is needed and, as ambassadors of the profound consciousness of carrying a message from the King, let us present to God's stewards the needs and claims of His Kingdom. A

definite statement of financial needs and opportunities should be placed in the hands of each member as an aid to prayer.

WE HOLD THE MEASURE

There was once a great spring to which the people came for water. Some brought tiny cups, others brought buckets, others came with barrels. Each went away with his vessel full. Each decided the measure of his supply by the size of the vessel with which he came, while the never-failing supply of the great spring continued to flow on. We get an impression that God pours out great measure to some and small measure to others. God indeed pours out, but we hold the measure. He placed that measure in human hands when He said "According unto thy faith be it unto thee." That was the measure placed in the hands of George Muller. God poured out the blessing. George Muller held the measure until his faith measured over eight million dollars for the care of his orphans. That was the measure placed in the hands of Hudson Taylor. God poured out the blessing. Hudson Taylor held the measure until his faith measured out the China Island Mission. That was the measure placed in the hands of Pastor Gossner. God poured out the blessing. Pastor Gossner held the measure until his faith measured one hundred and forty-four missionaries sent out, mission stations opened, and mission hospitals erected. That was the measure placed in the hands of Theodore Fliedner. God poured out the blessing. Pastor Fliedner with an empty pocket went out and bought the best house in Kaiserwerth and his faith measured out to the world its Christian deaconesses. That was the measure placed in the hands of Dwight L. Moody. God poured out the blessing. Moody held the measure until it measured multiplied thousands led to Calvary's Cross; until it measured out Northfield sending its workers to the ends of the earth.

Bishop Benjamin La Trobe of Saxony

BY BISHOP J. TAYLOR HAMILTON, BETHLEHEM, PA.

THE Moravian Church and its Missions suffered a great loss on the 4th of October through the death at Herrnhut, Saxony, of one who had been for many years among its foremost missionary leaders. He was a Bishop of the Moravian Church, the British member of its International Mission Board, and from 1903 to 1914 was President of its General Executive Board.

Benjamin La Trobe came of missionary stock and was the descendant of an old Huguenot family. His grandfather, James La Trobe, was a missionary of the Moravian Church in India before the days of William Carey, and later became a clergyman of that Church in Britain. His father, Bishop James La Trobe, is still held in grateful memory by many in Britain and Ireland. Benjamin La Trobe was born on June 29, 1847, in the city of Bath, England, and was educated in the schools, college and theological seminary of the Moravian Church in England. His first service—after a brief mastership in the School for Boys at Koenigsfeld in the Black Forest—was to become in 1876 Assistant Secretary of Moravian Missions in London and this first service gave an indication of the sphere in which his future usefulness should lie. After seven years in the pastorate, he was appointed Secretary of Missions and for the following twelve years edited *Periodical Accounts of Moravian Missions*, one of the oldest missionary publications that has been published consecutively in the English language. This was the magazine that furnished Carey encouragement to undertake his great venture.

Benjamin La Trobe was an ideal home-secretary of missions. His facile pen pictured most vividly the work of those whose cause he advocated. His wide information, unfailing tact and instinctive kindliness rendered him most welcome in connection with his work of deputation, in which he co-operated

with the Rev. Wetton Cox, the devoted Secretary of the London Association in Aid of Moravian Missions and he became intimate with friends of missions and with missionary workers all over the British Isles. He contributed his part to the success of the Centenary Conference in London in 1888 and twenty-two years later participated in the Edinburgh Conference.

In the year of the Centenary Conference, he made his first visit to the mission field, having been commissioned by the Society for the Furtherance of the Gospel (the Moravian auxiliary society) to the Labrador Missions. What he learned by personal observation enabled him to contribute in a most valuable way to the work of the General Synod of his church.

Previous to paying a visit of inspection to the Mission among the Himalayan mountains in 1910, he was consecrated bishop at Herrnhut. A serious illness through which he passed at Kye-lang and the strain of travel over the fearful passes, some of them more than twelve thousand feet above sea level, and along narrow ledges overlooking precipitous gorges, told on a frame that had been stalwart. His powers of endurance were sapped, yet he worked on, until the infirmities of age led him to reluctantly resign his office at the General Synod in May, 1914.

He continued at his post until death relieved him and brought a peculiarly heavy loss to the Moravian Church. He visited America in 1891 and knew the entire Moravian Church. His lovable and transparently sincere and pure character, his devotedness and sterling faith served as a living bond between its Provinces in this time of special trial. His was the Barnabas nature; he was a "son of consolation" to many, and especially to lonely workers, with whom he corresponded and whom he sought to cheer.

The Woman's Home Mission Bulletin

Edited by MISS F. B. VERMILYE AND MRS. PHILIP M. ROSSMAN

AMERICA, AMERICA!

By Right Rev. Cameron Mann,

Bishop of Southern Florida.

With purest snow thy mountains shine,
America, America!
Thy prairies teem with grain and kine,
America, America!
Land of the oak and palm and pine,
Of orchard, gold and iron mine,
Be ever ours as we are thine,
America, America!
Land bought by our forefathers' blood,
America, America!
Where ever since free men have stood,
America, America!
Sworn to maintain the common good;
Our faith and hope each day renewed.
Respond unto thy noblest mood,
America, America!
Forever may thy banner wave,
America, America!
Though all around thy foemen rave,
America, America!
We will be vigilant and brave,
We will give all our fathers gave,
Thy glory and thy life to save,
America, America!

To be sung to the tune of "Maryland, my Maryland."

"MISSIONARY MILESTONES"

WHAT has 'Missionary Milestones' to do with Missions," is sometimes asked by study classes and a clear answer has been given by the author, Mrs. Seebach, in a recent article.

"A great many people can't see that the Reformation, had anything to do with Missions. They say the leaders had nothing definite to say about missions and that the modern missionary impulse is quite apart from the reformation period and the manner of thought.

The connecting link is found in the "Open Bible." Suppose Luther had not reopened the gospel to the souls of men—had not restored to them the open Bible! What would we have to give the world if we didn't have the *Book*?

It requires no impossible stretch of the imagination to see a golden line of light

running from the great, dusty book in the library at Erfurt, before which an eager young student is kneeling to read, running down the centuries and crowning with its rays the head of Ziegenbalg, translating the Bible into Tamil; of Carey, putting it into Bengali; of Martyn, "burning out for God" while he translated the word into Persian; of Morrison in his hiding place, turning the sacred message into Chinese at the risk of his life; of John Eliot, with "prayer and pains" translating it for the American Indians; of Moffat, in Africa; Geddie, in the New Hebrides; Bingham, in Hawaii, and all the other missionary pioneers who have found the pure word of God the one sure means of making men out of brutal savages.

The picture of Martin Luther discovering for the first time what things were written in the Bible—the whole Bible, not the portions read in church by the priests—might well have a new title. Instead of calling it "Luther Finding the Bible," we might justly name it "The Modern Era Finding its Charter of Liberty." Whatever we have to-day that is better than men possessed in the Middle Ages, whatever we enjoy which is worth while passing on to others, all has come to us out of that divine book.

We look too much on the merely negative side of Luther's work. We think of him as the giant breaker of tyranny, the overthrower of old traditions and abuses. It is true that much of this work had to be done before he could make way for the light of truth to shine out. But even in the midst of it, he never forgot the one real one—the power of the gospel and the need of 't in the hearts and lives of men.

In the hour of his great defiance, when he stood before the Diet and spoke the words that tossed down from their throne the hoary traditions Rome had set up for men to worship, what

was the word upon his lips? "Unless I am convinced *out of the Scriptures*, I cannot and will not recant!"

Nor was his work chiefly destructive. That was only the necessary prelude to the great labor of his life. Perhaps he hardly knew it himself; we know that he chafed at his imprisonment in the Wartburg. He might have gone on, in glorious disregard of personal safety striving in the open field of controversy, and yet might have failed in the real purpose of his life. But God's hand—we cannot doubt it—led him aside for a time, and shut him into that hilltop fortress (the "Castle of Waiting," as its name implies), and there, in enforced quiet, laid upon him the task which means most of all to humanity.

The Bible in the language of the people! of all people! of every land on earth! This is the real meaning of the Reformation. This is why you and I have something to-day to offer to the needy world. This is the one real distinction between Catholic and Protestant—between the lands where Rome has ruled and the lands where the Bible is free. The Roman Church teaches as she taught in Luther's day, that the Bible is too good to give to everybody. We believe, and act on the principle, that the Bible is too good to keep from anybody. That is the Reformation in a nutshell; and that is the essence of mission.

(Adapted from *Lutheran Church Work and Observer*.)

THE MEANING OF THE PITTSBURGH CONGRESS

ELIZABETH B. VERMILYE.

ON October first 506 delegates—including 25 women—from 134 cities and towns in 35 states, and representing 31 religious bodies, met at Pittsburg for Conference on Inter-Church Work; on the message of the Church at this time in the world's history; and on the other activities in charge of the different Commissions of the Federal Council of Churches.

The Congress was called by the Commission on Inter-Church Federations; it was the third held at the invitation of this Commission. The first was at Atlantic City in June, 1915; the second at St. Louis, Dec., 1916; the third in Pittsburg—to each of those Women's organizations, such as the Council of Women for Home Missions, and the Young Women's Christian Association were invited to send delegates and given a place on the programs.

The basis of representation in the "Congress on the Purpose and Methods of Inter-Church Federations" is significant of its scope.

That so many organizations vitally concerned in the coming of the Lord's Kingdom should meet to confer on ways of hastening that coming constitutes the first "meaning" of the Congress. "In unity is strength." United, the forces of the Christ can stand against any foe within or without; divided, they will surely fall in such a time as this. Perhaps never has the real progress toward interdenominational harmony and Protestant unity been more marked or apparent than in the discussion and reports at Pittsburg. With probably two hundred addresses, long or short, during the three days or continued sessions, not excepting lunches and dinners, which were fully utilized for discussion and preparation of reports—scarcely a jarring or dissident note was heard. The daily papers pronounced it "the most notable Conference ever held, on this Continent"; certainly in the interest of religious unity it deserves the title.

The character of the delegates gave the conclusions reached peculiar weight. Some one remarked that "nearly every body in the Congress was somebody." Certain it is that leaders of every sort of Christian enterprise, and prominent workers of all types were present and active in that gathering. "Bishops, secretaries of great denominational bodies, editors of religious periodicals, representatives of undenominational and interdenominational agencies such as the Y. M. C. A., the Salvation Army and

the Sunday School Association; together with leaders in city federations, made up the greater part of the membership. While the Congress was not large it represented millions of Christian people."

It was not really a Convention, but a continuous business session. It was pre-eminently a season of new vision on the great issues, and the methods of attainment. A Pittsburg pastor says: "Some men have caught a vision of the Greater Things that *can* be done, and therefore *must* be done for Jesus." A second "meaning" of the Congress was that it marked the new era of men and women consulting and then working together in the affairs of the church. For two or three years women have served on the Commissions of the Federal Council of Churches, but they have had no part in its general or executive meetings or discussions. At the meeting in Washington last Spring, called to formulate a message from the Church at large to a world in strife, the women members of the different Commissions, and also delegates from the Council of Women for Home Missions and the Federation for Foreign Missions were invited to attend and participate—in all but voting—as duly recognized members. At Pittsburg one of the problems of the brethren was how to link up the missionary and Community Federations of Women to the Church Federations of the men. If you could have seen the corrugated brows of the men who were trying to steer a women's luncheon into practical and acceptable channels of co-operation you would realize the gravity and danger of the problem! Even yet the danger of a "feminized church" is blocking many avenues of cordial recognition and co-operation. Feminized church *worship* does not seem to have been such a menace for many years; or feminine money raising, Sunday-school teaching or other such lines of service, but as yet, to have women given place and voice in church deliberations! Well, the brethren at Pittsburg found it a bit difficult to adjust. But it was frankly acknowledged that it must be worked out, for obviously "church federations"

could not be all masculine to the exclusion of the perhaps larger part of the church's membership. Mrs. F. S. Bennett, President of the Council for Home Missions of Women—tried to throw some light on this vexed question of the place for Women's Federations, in, or with Church Federations.

The whole matter, by advice of the Committee on Inter-Church Federations in its report, was referred back for further consideration by that Commission.

A third meaning of the Congress was that the church at last has a message for this age, and desires to take an active, and, if possible, guiding share in world events. All the Commissions of the Federal Council presented carefully prepared reports dealing with past efforts but still more with constructive plans and purposes.

The Inter-Church Federations Commission submitted the first report and a revised and extended issue of it at the last session. It gave most encouraging and promising statistics as to the formation of local and community Federations throughout the land, many of which now have paid executive secretaries. At the last session the question of the community church and its value was widely discussed, while the "Independent" and "Union" churches were not so heartily endorsed; their distinction from the "Community Church" was emphasized and the latter warmly commended.

It was confidently affirmed that this form of interdenominational union was rapidly gaining support and favor, as an effective solution of the overlapping problem which has weakened and sapped the religions effectiveness in so many small communities. This movement is in its infancy, but, in God's plans, it may be the entering wedge for true denominational amalgamation. The report of the Commission on Social Service was of intense interest as making the great change and advance in Christian opinion on this subject in twenty-five years. Mr. Fred Smith, the efficient and inspiring leader of the sessions, frankly admitted that when he first heard Dr. Graham Taylor present and

advocate plans for social service through the churches, he believed he was either insane or was threatening the overthrow of evangelism, and the very foundations of orthodox Christianity. At Pittsburgh in 1917 a great body of ministers of every denomination repeatedly declared that "evangelism and social service are one and indivisible." There was no difference of opinion that the duty of the Church of Christ to the community, and the social order is as certain and as vital to the life and continuance of the church itself as any relation or duty to the individual soul. The small company of men of vision who first proclaimed this doctrine a quarter of a century ago were denounced as "visionaries" or worse. Truly the "heretics of yesterday became the prophets of to-day."

The report of the Commission on International Justice and Good Will, Dr. Sydney L. Gulick, chairman, excited much earnest discussion as to how the church can best stimulate international friendship hereafter, and even now in an age of hate. In close connection was the report on World Evangelism, which brought the Conference to "think in world terms," under the leadership of Dr. John R. Mott. No other attitude is possible to-day politically, commercially and religiously; only a world vision, a world perspective, can help to establish a world friendship and a righteous World Peace.

The report and discussions on war occupied an entire day, including lunch and dinner hours. In these discussions, the real anxiety of the churches' representatives to give a message helpful to this age; to contribute to the solving of the tremendous problems of the cantonments and the religious and moral guarding of the nation's sons, both here and abroad, was almost pitifully evident. The discussions covered every phase of decent amusements and social safeguards, the need of Christian influences and local church efforts, the relation of Christian women in home life to the soldiers and sailors in their neighborhood and how the hospitalities of the homes can be safely and wisely extended to the dwellers in camps. While the

magnificent work in all lines of the Y. M. C. A. was fully recognized and emphasized, it was strongly felt that the Christian Church was in no way released or exempt from an unmeasured responsibility and duty.

The Young Women's Christian Association made a real contribution to the program through a paper by its delegate, Miss Rice, in which the needs and questionings of college girls at this time were strongly presented. She spoke in connection with the report on Religious Education. The insistent questions of the young womanhood of our land to-day are: "What Kind of a God Have We?" "The Meaning of Life," "The Relation to Suffering" and "The Fact of Death." To these questions there is as yet insufficient answer.

The results of the Congress can only be predicated and hoped for, but it certainly gives promise of a Protestantism united as never before for effective effort in bringing the Kingdom of Christ to earth, and the religion of Christ into closer and more vital relation with all the activities and interests of modern life. In these days of suffering, of darkness and of uncertainty, there is no hope except in the faith that God still lives and will eventually rule over all the earth.

CO-WORKERS WITH GOD.

By Susan Coolidge.

The day is long, and the day is hard,
We are tired of the march and of keeping guard;
Tired of the sense of a fight to be won,
Of days to live through, and of work to be done;
Tired of ourselves, and of being alone;
Yet all the while, did we only see,
We walk in the Lord's own company.
We fight, but 'tis He who nerves our arm;
He turns the arrows that else might harm,
And out of the storm He brings a calm;
And the work that we count so hard to do,
He makes it easy, for He works, too;
And the days that seem long to live are His,
A bit of His bright eternities;
And close to our need His helping is.

NEWS FROM MANY LANDS



GENERAL ITEMS

A "Poor Heathen"

A CERTAIN rich man did not approve of foreign missions. One Sunday at church, when the offering was being taken up, the collector approached the millionaire and held out the bag. The millionaire shook his head. "I never give to missions," he whispered. "Then take something out of the bag, sir," whispered the collector. "The money is for the heathen."

Results of Missions to Jews

AS an answer to the question, "Can Jewish mission work be successful?" *Watchword and Truth* gives the following statistics:

"During the nineteenth century, as one result of the Protestant agencies at work, 72,740 Jews were baptized in connection with the various Reformed Churches. These Hebrews, with their children, number 120,000 souls added from Jewry to the ranks of Evangelical Christendom. In the same period, 57,300 Jews were received into the Romish Communion and 74,500 into that of the Greek Church. The total of baptisms from among Israelites during the past century amounts to 204,540.

"There is one Protestant Hebrew convert to every 156 of the Jewish population, while the proportion from all other non-Christian religions together is only one to every 525. The Protestant Hebrew converts who enter the Christian ministry are three times more numerous than those from the ranks of converts from all other non-Christian faiths. At least 750 Protestant Jewish converts are daily engaged in preaching the Gospel of Christ Jesus as their one business in life, 300 of whom are in the Anglican Church alone."

Those who comment on the meager results of missions to Jews in the United States as compared with those in Great

Britain may well note that in one year British agencies spent over \$500,000 on Jewish missions, and American ones only \$50,000.

A Man's Greatest Life Work

REV. R. F. HORTON, of London, whose whole ministry was transformed by his reading *THE MISSIONARY REVIEW OF THE WORLD*, says in his recently published autobiography: "I ask myself the question, 'If you might have another life on earth following this, what would you do, what would you be?' I cannot help answering: I should certainly choose to be a missionary to follow in the footprints of Henry Martyn, or Alexander Mackay, or James Gilmour. For I see now, what I did not see at the beginning, that to be a pioneer of the Gospel, and to preach Christ where He has not been known is the greatest thing that a man can do upon earth. This ministry at home has its opportunities, its joys, its rewards, as well as its toils and abundant trials; but in the ordered hierarchy of God, in the circling ranks which Dante saw in Paradise, the Apostles come first."

In Need of a Doctor

DR. S. EARL TAYLOR describes the terrible suffering in Africa, Latin America and India, where there has been no doctor within reach and sums up his impressions as follows: "I have traveled among people who represent half of the human race, who are living and dying without any adequate knowledge of hygiene, sanitation, or medical relief, and I have prayed God that in some way the Church might be aroused to some sense of its responsibility for the people, and especially the children, who are dying from preventable causes in greater numbers than are being slain on the battlefields of Europe. The Christian church that places a hospital in a strategic center in

the mission field is not only preparing the way for an appreciation on the part of the people of a heaven which is to come, but it is actually ushering in a new heaven upon earth."

Christmas Gifts for Missionaries

MORE than 1,200 missionaries received gifts this Christmas for their work through the Surplus Material Department of the World's Sunday School Association. Each year, long before Christmas, a "Merry Christmas and a Happy New Year" letter leaves the office of the World's Association in New York, for each missionary with whom the Surplus Material Department is in active relationship. With each letter a number of helpful things are sent. This year the packet contained thirteen enclosures. First were two daily Bible reading Sunday-school calendars. Many missionaries say that they have no other way of knowing where the uniform lessons are found. Our lessons for 1917 will be studied in the Philippines and Korea in 1918. Two publishers gave a Christmas musical service for each of the 1,200 missionaries. The total weight of each packet was about a half pound.

Letters from the missionaries indicate special things that they greatly need in their work, and Sunday-schools and classes help to honor these requests. Those who write to the World's Sunday School Association, Surplus Material Department, 216 Metropolitan Tower, New York, are introduced to missionaries of their own denomination. About 26,000 have thus been related to a missionary abroad.

The Sunday-school After the War

FAR-REACHING responsibilities are forcing themselves upon the religious organizations of the world because of the war. No one organization is broader in its outreach than is the Sunday-school, which has a membership of over 35,000,000, is found in every land and is made up of all the evangelical denominations. In a recent letter to Frank L. Brown, Joint General

Secretary of the World's Sunday School Association, Bishop John L. Nuelsen, of Zurich, said "I often think of you and of the great task that is ahead of the Sunday-schools. It is my expectation that among the great forces, which make for reconstruction of the world and for bringing the Christian forces in the different countries into a new and strong alignment, the Sunday-school movement will be especially important. The tasks of tomorrow are staggering in their magnitude, but we must face them under the guidance and strength of the Master."

Lutheran Statistics for 1917

THE *Lutheran Church Herald* gives the following table of statistics of the Lutheran Church in all lands, which was prepared by J. N. Lenker for the 400th anniversary of the birth of Protestantism:

	Pastors	Churches	Souls	Schools	Deacon- esses
GERMANY.....	18,400	31,029	42,657,000	42,600	26,460
SCANDINAVIA.....	5,957	6,195	11,402,000	27,013	1,377
RUSSIA.....	1,815	3,371	7,846,000	8,281	505
EUROPE (exclusive of above).....	27,960	43,099	64,573,500	81,039	28,763
ASIA.....	732	3,028	417,994	2,170	185
AFRICA.....	747	2,733	376,689	2,598	135
OCEANICA.....	301	1,015	283,242	902	38
SOUTH AMERICA.....	167	522	510,890	507	19
UNITED STATES.....	11,408	17,204	14,700,000	5,207	23
WORLD, 1917.....	41,600	68,341	81,400,225	93,505	29,37

More Abroad than at Home

THE Moravians were the first Protestants to declare that the evangelization of the heathen was obligatory upon the Church. Missions have been the life of the Moravian Church and it has saved its life by losing it. It had, before the war, 47,000 members in its home churches and more in its foreign missions, the communicants being 32,000 and 36,000 respectively—an unparalleled record. It has had one American or European missionary to every 87 of its home communicants.

NORTH AMERICA

An Association of Foreign Missions

ON September 29th, in response to special invitations, representatives of a number of societies met at Prince-

ton, N. J., and formed the Interdenominational Foreign Mission Association of North America. The purpose was to secure spiritual fellowship and intercessory prayer; to open the way for mutual conference concerning missionary principles and methods; and to make possible the bearing of united testimony to the need of a complete and speedy evangelization of the world. The doctrinal basis of the Association includes all the fundamental truths embraced in the term "evangelical," and after very careful consideration it was decided to incorporate in this a simple statement of faith in the personal, pre-millennial coming of the Lord Jesus. The conference was marked throughout by a remarkable spirit of unanimity, a warm fellowship and assurance of helpfulness through the Association formed.

An Anti-Sectarian Education

THE question of the use of tax money to help sectarian schools, hospitals and other institutions has been long under debate. In Massachusetts it has been settled by the passage of the so-called "anti-aid" constitutional amendment by the large majority of 70,000 votes. It provides that money raised by taxation for the support of public schools shall be spent in public schools only, that is, in schools under the supervision of state or town authorities. In addition, no public money shall be used for any college, infirmary, hospital, institution, or any educational, charitable or religious undertaking which is not publicly owned and under the exclusive control, order and superintendence of public officers. The committee of twenty-five in the Constitutional Convention, including men of many creeds, voted unanimously for this amendment, and in the convention itself the measure received 90 per cent. of the vote of both Catholics and Protestants.

Training for Missionaries

THE Moody Bible Institute in Chicago offers, in addition to its regular courses, two special courses in missionary preparation, one on Home and

one on Foreign Missions. The latter includes a study of comparative religions, the history and science of missions, phonetics, music, the principles of religious instruction, the history, customs, etc., of the different mission fields, and various types of practical training.

These special courses are being taken advantage of by some returned missionaries and advanced students, but they are intended chiefly for accredited applicants who can meet the requirements for entrance to the Institute and who expect to offer for home or foreign mission service, and for college graduates who expect to go as foreign missionaries and who wish to spend two years in special Bible study and missionary preparation.

A very large proportion of the Bible Institute students enter the foreign field. Most of the others are in some form of home mission work.

Gifts to the American Board

THE Prudential Committee of the American Board for the year 1916-17 speaks of the year as one of "enlarged giving." It says: "We record the seventh consecutive year in which the receipts have passed beyond the million dollar mark. Our 107th year gives us the largest total of all, namely, \$1,247,715.99. The gain over the former year, \$40,589.45, is not as large as the gain we reported one year ago, but it is sufficient to indicate that the Board has an increasing hold upon the interests and affections of its supporters.

Especially do we find encouragement when we examine the various sources of income. In three of the items we excel all previous records. For the first time since the centennial period have the churches passed the high-water mark in giving registered at that time, namely, \$278,185.48. This year we record in the column of donations from the churches to the general Board \$290,598.27. In the matter of individual gifts, this is the third best year in the history of the Board." Few of the Boards can report such gratifying figures. The American Board has been especially active in Armenian Relief.

Pocket Testaments in the Camps

THE Committee on the Pocket Testament League of the National Service Commission of the Presbyterian Church, has for its duty the supplying of camps with copies of the Word of God, and co-operating with the Pocket Testament League in equipping the enlisted men with copies of the New Testament.

The following items of interest are gleaned from campaigns among the camps, conducted by Charles M. Alexander, from October 1st to November 20th.

Camp Visited	Meetings	Testaments	
		Given	Decisions
Mills	2	612	195
Yaphank	6	920	85
Dix	8	1,000	116
Newport, R. I.	4	2,600	395
Custer (Battle Creek)....	4	2,000	286
Fort Sheridan (Ill.)....	2	683	118
Great Lakes (Ill.)....	5	1,800	253
Grant (Rockford, Ill.)....	7	3,200	445
Ft. Harrison (Indianapolis)	4	1,500	154
Extra meetings		413	94

Jails for Rent in Georgia

THE *Atlanta Constitution* states that "Judge Ben Hill's division of the Superior Court of Georgia closed for a week and a day in the middle of the usually busy fall term because there were no criminals to try." The court officials and attaches had only one explanation to offer, and that was the enforcement of the bone-dry liquor law. Down in south Georgia, where the sheriffs are posting "For Rent" signs on the county jails, the local newspaper blames "the slump in business" to the same law.

The *Constitution* points out that where the courts are still doing business, a large proportion of the calendar consists of "Blind Tiger cases," originating in illicit traffic in liquor; and it makes this trenchant comment:

"It stands to reason that once the blind tiger menace is thoroughly rooted out of Georgia, crime in this State will be reduced to an inconsequential minimum.

"And when federal, State, county, and municipal law-enforcement authorities all work together for the enforcement of the liquor prohibition laws—State and federal—the tiger parasite will soon be eradicated."

Now is the time to strike for national prohibition.

A Negro Physician's Gift

THE erection of the Anderson Anatomical Hall of Meharry Medical College, Nashville, Tenn., was made possible by a gift of \$10,000 from a graduate of the school, J. W. Anderson, M.D., of Dallas, Tex. Meharry College, which is under the direction of the Freedmen's Aid Society of the Methodist Episcopal Church, has trained more than 2,200 persons, of whom 1,546 were physicians, 346 dentists, 258 pharmacists and 663 nurses. It now has over five hundred students. About forty of its recent graduates have received commissions in the medical reserve corps of the United States army for service with the colored troops.

Negro Women in Conference

THE second annual Conference of Negro Women at Tuscaloosa, Ala., brought together 133 delegates, who represented eight states and five different denominations. The daily morning sessions of the conference, which lasted for a week, were held in the buildings of Stillman Institute and the evening meetings in the Presbyterian Church at Tuscaloosa. Among the subjects treated at the morning sessions were Bible Study, Home Making, Training of Children, Conservation of Food, Amusements, Plans for Community Work and other kindred and practical subjects. There were also a series of studies on various achievements of negroes, on the theory that a wholesome and sane pride is the necessary basis for any permanent race advancement.

LATIN AMERICA

Conventions in Mexico

A very significant convention held its sessions in Mexico City during three weeks in the summer, namely, the First National Merchants' Congress. The object was given as "the moralization of business." The most prominent

business men from all the leading cities of Mexico, even from far-away Yucatan and Chiapas, discussed day by day the great economic and industrial problems of the country. Two organizations of the city were privileged to give receptions to this body, and the Young Men's Christian Association was one of them. These business men were invited to the building to see the various departments of the Association at work. The man who is perhaps the most prominent attorney in Puebla, speaking for the delegates, stated that he was amazed at the magnitude of the work of the Association, and that he would not only pledge his personal support in establishing the movement in Puebla, but would guarantee the enthusiastic support of business men generally. Soon afterwards there met in Mexico City a National Educational Association to discuss the all-important matter of re-organizing Mexico's educational system.

Training Leaders in Argentina

REV. GEORGE P. HOWARD, Sunday-school Secretary for South America, of the World's Sunday School Association, writes from Buenos Aires: "Twice a week I meet the students of our Theological Seminary to give these future pastors the Sunday-school vision. The mission church is not as rich in lay leadership as the church at home frequently is.

"The biggest thing I have had on hand is a course of lectures to English speaking Sunday-school workers in this city. It was with a little fear and trembling that I launched out on this course of lectures. The English speaking community in this city is noted for its indifference to religious matters and the conception that it has of the Sunday-school is that no serious person or fully matured man could ever find anything in it to interest him. I am glad to say that the attendance has been gradually growing and the interest is keen."

The success of the Sunday-school spirit was shown recently when 230 out of 600 officers and teachers came together for a conference in Buenos Aires,

in spite of a railway strike which tied up the railways of Argentina for twenty-four days.

A Religion of Service for Chile

AT meetings of the missionaries in Valparaiso and Santiago the question, "What kind of religion will appeal to the Chileans?" was discussed. The missionaries were unanimous in their reply that it must be a religion of service—a religion which would teach and practice Christianity rather than preach it—presented in love. They were agreed that it must take a new form—that this form should not be North American, but one better adapted to the needs of the people and, if possible, provided by them. Several of the missionaries said that the Young Men's Christian Association and the mission schools were the most important feeders for the new form of religion. The spirit of service is general among the Chileans. It is not unusual for the young men who are studying in the Association night school to add a peso for the "Escuela para Mujeres" when they pay their monthly class fees. This is a free school for working women which is supported by the members of the Association. Students in the government schools also organize themselves for the conduct and support of schools for the working people, doing all the supervising and teaching.

EUROPE

The World's Students and the War

STUDENTS of no other country have suffered so much as France during the war. Universities are empty of men except those who are yet too young to serve or who are disabled. All the work of the Student Christian Movement is for men in the trenches. The women students remain in universities in about as large numbers as before. There are a good many foreigners among them—Russians, Poles and others.

The universities of Belgium have been closed since the war. Where are the students? A large proportion are serving in the army, but the Belgian

universities were cosmopolitan, like the Swiss, and there were great numbers of Russians, Poles, women from the Balkan States, Greeks, Italians, South Americans, and even Chinese students, all of whom, as well as many Belgian students, were driven out of the country by the war. The majority of the Flemish speaking students, naturally went to Holland, and the French speaking and foreign students, to England. For such refugees the Student Christian Movement has established two foyers or club rooms for foreign students in London, one for men and one for women.

About two-thirds of the university men in Great Britain have joined the army—in some universities the proportion is even greater.

Cheap Divorce in England

SOME Christian people in England are much concerned over conditions in the "Poor Persons' Department of the British High Court of Justice." In an interview recently, the Secretary said that the Department had received during the first six months of the year 14,000 applications for help to obtain cheap divorces, and the number is daily increasing. The applicants are, in a large majority of cases, soldiers or sailors who charge their wives with infidelity during their absence from home on service. Magistrates are now directing the attention of the people who call themselves poor to the existence of this medium of cheap divorce, and it is easy to perceive how great will be the increase in the number of legally dissolved marriages when it becomes known that the High Court will charge no fees, and that the whole wretched business can be transacted for a few dollars paid to lawyers. When the men return from the war, England will be brought face to face with a terrible number of divorce proceedings and adulterous so-called re-marriages, with all the confusion involved in questions of parental rights and with the denials of the children's claims as members of families. Commenting on this extraordinary and lamentable outlook the *Church Times*

says: "Now, unless there is the most straightforward teaching, the people will continue to think that adultery which the State legalizes is no adultery at all."

Indians in France

THE needs created by the war have brought to France thousands of coolies from India. Rev. A. W. Macmillan, formerly a missionary in Gopinanj, writes of them: "We have nearly a dozen different races, ranging from the restless Afridis of the N.W. frontier to the long-haired Burmese, the noisy Hindu and Moslem of historic plains, the aborigines of the Indian jungles, the Bengali from the steamy swamps, Christianized tribes from Shillong, and the 'head-hunters' or weird-looking Nagas, from the higher mountains of Assam.

"Excluding the Burmese and Assamese, all the remainder are acquainted with Hindustani, and I was able to address hundreds, night after night. At one place, I spoke to a crowd of nearly 2,000 for an hour. It was in a large brewer's yard, my magic-lantern being upon a huge beer-barrel."

Protestant Work in Spain

THIS year is the fiftieth anniversary of the beginnings of religious toleration in Spain. Rev. Wayne H. Bowers, a representative of the American Board in Bilbao, Spain, writes: "We have begun preparations to hold a congress in Madrid in October, 1918, large enough to attract attention generally. We have little to show in numbers for these fifty years of effort. But the Protestant work, even aside from its strictly religious bearing, has yielded the 'by-product' of a deeper longing for true liberty, not only religious, but political and industrial as well. Thousands and thousands of persons sympathize with us, although they fear to join us openly. God grant they may come, if not now, in the future, after these terrible times are past!"

Is it not increasingly evident, as has been said, that "this work of missions is the most far-reaching, most divine task that confronts the 20th century man."

MOSLEM LANDS

The Crucial Time for Armenia

IN Turkey and the regions round about are 2,140,000 people—Armenians, Syrians, and Greeks—one-third of whom are orphans, and all of whom are homeless and near to starving. It costs, on the average, five dollars a month to keep one of them alive. That means \$10,700,000 a month if all are to survive. The American Red Cross grants \$300,000 a month to the American Committee for Armenian and Syrian Relief for this work. That cares for 1/35 of this multitude, and shows what the Red Cross thinks of this relief work. But how about the other 34/35ths? Funds are coming in to the Committee, 1 Madison Avenue, New York, in a steady stream, but not at all sufficient to meet the emergency.

"Having saved these remnants of subject races till now, it is unthinkable that we should let them die out by slow starvation. For their own sakes, for the sake of the lands yet to be rehabilitated, for the sake of the world and its need of these virile races, for the sake of the Christian name and what they have endured because they bore it, it is the plain duty of America, which has become in a special sense the protector of these peoples, to tide them over this epoch of destitution.—*Missionary Herald*.

Russian Influence in Persia

DURING the first days of liberty in Russia, the new Government informed their diplomatic and consular officers in Persia by a circular notice that for the future they were not to interfere or meddle in Persia's purely domestic affairs. The Persian inhabitants of the province of Azerbaijan were duly informed, and their joy was extreme. They were satisfied that now they had real liberty, but unfortunately they mistook liberty for license.

In consequence, the Russian consul in Urumia soon found it necessary to issue the following notice. It appeared in four languages—Russian, Persian, Armenian, and Syrian—as follows:

"To the Persian people of Urumia:

"The new Russian Government gave notice some time ago that henceforth there was to be no interference in Persian affairs. That notice seems to have been misinterpreted or misunderstood as conferring upon Persians liberty to commit murders and atrocities upon Christians. Russia, however, has not declared that she will not interfere in Christian affairs. The murder of fifteen Christians without provocation cannot be tolerated. Persians seem to have acquired boldness from our first notice. I declare that hereafter any Persian, of whatever position or rank, who dares to insult or murder a Christian, or to cause even a single nose to bleed, will be punished by the Russians in their own Persian manner."

Dr. Harrison in Interior Arabia

IN the original plan of the Arabian Mission of the Reformed Church in America, occurs these words, "Our ultimate object is to occupy the interior of Arabia." After a quarter of a century of struggle and sacrifice, God seems to have opened the way for the accomplishment of that purpose. A letter from a fellow-missionary in Bahrein says: "You will rejoice with us over the fact that Dr. Harrison finally received a call from Riyadh, and that he arrived there safely after a ten-day trip. Being a guest of the Sheikh, Ibn Saoud, his position is unique, and he will have all possible opportunity to find out the lay of the land religiously. It is the Wahbi stronghold, and we need not expect too optimistic a report. The nearby Hassa may be better suited to our purposes, and this trip may give us a permanent entrance into this nearby province, for that also is under the jurisdiction of Ibn Saoud. We shall feel that we have not been in Bahrein in vain all these years if now it proves to be the gateway to inland Arabia, and the port of entry, not only of bags of rice as heretofore, but also of bundles of gospels."

Riyadh, Ibn Saoud's capital, is in the heart of Arabia, and not more than 450

miles from Mecca. Ibn Saoud is said to be the strongest man in Arabia, today, a man of outstanding personality and of true kingly bearing, and one of the chief supporters of the new King of Hejaz, formerly the Grand Sherif of Mecca, in his declaration of independence of Turkey. In view of these facts, the importance of this visit of Dr. Harrison to this interior capital of this strong Sheikh can scarcely be exaggerated.

Were the Afghans Jews?

AFGHANISTAN is one of the most interesting of the unoccupied mission fields. The theory is now brought forward that its Moslem people were originally Jews. In digging for the foundations of a railway station near Hazro in the district of Rawalpindi, tablets written in Aramaic characters were unearthed. They were similar to those previously found in this district by Sir John Marshall and pronounced to have come from Philistia. A Jewish rabbi in Rangoon stated that the Jews in India had been in quiet possession of this knowledge for some time. A deputation of Jewish rabbis had visited Afghanistan, he declared, and had reported that there was unmistakable evidence that the ancestors of the Afghans had been deported by the Assyrians from Palestine and had found a home in Afghanistan, a country wonderfully like the one they had left; they were Jews and should be recognized as such by all Jews everywhere.

INDIA, BURMA AND CEYLON

An Indian's View of Hinduism

ASOCIETY which has recently been organized in India for the propagation of Hinduism is thus commented upon by an Indian Christian journal, the *Dnyanodaya*:

"This movement is a typical illustration of a steady disintegration of Hinduism, under the environment of the age spirit which cares little for any external authority and which is permeated with the spirit of social unity.

A more fluid, systemless religion, one less fitted to call out heroic virtues and intense devotion, could hardly be conceived. Its essence may be summed up in two short phrases—"Think and believe what you please; do what you please." It has no great person to be its hero, its ideal, its authority, its inspiring leader; no inspiring book; no brief creed to crystallize and express its principles; no ethical standard or requirements; no quickening of conscience; no discipline; no judgment bar; no program for hopefulness to its followers or to the world; no gospel of love; no summons to self-sacrifice; no bugle call to devotion; no organization to train and to inspire its members; no promise of temporal or eternal reward."

In Fifty Indian Villages

IT will be remembered that last year the American Board instituted the so-called Fifty-fifty Plan in India, through the gift of \$10,000 by a New England business man. The plan looked to placing teacher-evangelists in 50 villages, where no Christian work had been attempted. The money was divided equally between the Marathi and Madura Missions. In the case of each village a survey of religious and social conditions was required. Already this donor is hearing from his investment. The 50 villages have been entered and the evangelists are hard at work. In some places there is opposition, but for the most part the people are eagerly co-operating. In several villages they are building a house for their new religious leader. In others, chapels are being erected. Two villages in the Marathi field report two hundred conversions, yet only a beginning has been made. One of the preachers used in this effort, Rambhau Dharmadhikari, a Brahmin convert, has gotten hold of a community which has long been out of reach. Under this man's leadership they are coming two or three nights a week for instruction in Christianity, their "Holy Man" acting as leader in their new search. Ten of this community have just been baptized.

A Christmas Pageant in India

AN American Presbyterian missionary in the Punjab, impressed by the reminders of Palestine life in the villages, made an interesting attempt to have the people themselves depict the Christmas story. She says: "The training was very simple. The Christian school boys of two villages learned Christmas hymns. Men, women and children learned the Christmas story by heart. Nothing else was talked of. I had my largest tent pitched and a quite real looking manger put up in the back. The rehearsals went very well. No special costumes were required as the people's own clothes were just perfect for the parts. The day arrived and long before the appointed hour the tent was crammed, and crowds standing outside, among them many non-Christians.

"Several calves and donkeys had been brought into the back of the tent and the cowherds, with their long staves, stood by. Nothing was lacking but the camels, and they could have been supplied had the tent been big enough.

"The Wise Men, of course, had their gifts and one of them carried a potsherd with live coals in it, which had never appeared in the rehearsals. As they knelt in front of the manger and held out their gifts toward the babe, the man with the potsherd passed his hand over the coals and suddenly the whole tent was filled with the heavy odor of incense. The children then gave their Christmas concert and after a treat of nuts and fruit, the whole company strode off in groups across the fields, singing as they went, happy in the first Christmas celebration of their lives."

The Memorial Tower in Rangoon

THE finest, most pleasing bit of architecture in the city of Rangoon, Burma, is the Centennial Memorial Tower now standing in the campus of the Baptist Collegiate Schools, the gift of J. Ackerman Coles, M.D., I.L.D., of New York City, and erected to commemorate the completion of one

hundred years of American missionary work in Burma. It is an exact replica in design of the tower of the old colonial church in Salem, Mass., itself a copy of a church tower in London designed by Sir Christopher Wren. It was in the Salem church that Adoniram Judson and his four companions, Newell, Nott, Hall and Rice, were ordained, February 6, 1812.

The artistic beauty of the tower is enhanced by the precision of its clock and the musical tones of its four bells constituting a Westminster chime, which plays short and different tunes at each quarter hour, and striking the hours with a heavy hammer on the largest bell. There are no other bells so fine in tone in Rangoon. All the Baptist College class and general exercises are controlled by these chiming bells.

When the missionaries first learned of the proposed tower, it was supposed that it would be located in Moulmein and mark the site of Dr. Judson's longest home and service in Burma. But with the broadening of the purpose of the Memorial, word was sent to the Mission Treasurer to secure a public site, if possible in Rangoon.

Neighborhood Work in Ceylon

A YOUNG Singhalese came to the Secretary of the Young Men's Christian Association in Colombo and urged the opening of a branch Association for the young men of Slave Island. After a study of the situation, it was decided that what was needed was not a branch of the Association, but a social settlement on a small scale. The pastor of the nearest church was urged to make this a part of the work of his church. A small house was secured, funds were subscribed by the church members and the work started. A free night school now has an enrollment of sixty men and boys. Bible classes and gospel meetings in English, Singhalese and Portuguese are conducted weekly. A small reading-room is supplied with old magazines from the Colombo Association. A sewing class for women and another for girls have been organized.

CHINA

Great Floods in China

LAST October northeastern China was devastated by a great flood. Tientsin suffered most, perhaps, for the Yellow river changed its course and covered a large part of the city. Harvests were destroyed and over 50,000 people are homeless. There is fear that a large part of Tientsin must be abandoned. A district 150 miles long and 100 miles broad, or its equivalent was completely submerged under from two to twelve feet of water. Hardly a house was left standing and the people homeless or dead; families separated, starving. The Y. M. C. A., the missions, the churches and the local and national governments have combined a relief organization. The American Board Mission was under eight feet of water and the school was disbanded.

The American Red Cross has appropriated \$50,000 to be used for the immediate relief of the sufferers and has sent an additional appropriation of \$75,000 to be used in paying 10,000 men to do work on roads and public improvements—the men and their families representing at least 50,000 souls.

A conservative estimate of the flooded district says that 12,000 square miles have been flooded. Over a million people are homeless in the district and the crops and properties lost are estimated at \$100,000,000 (Mex.). A refugee camp has been established to house 4,000 persons, the expense of which will be borne almost entirely by the Chinese themselves. Some of the Chinese attribute this disaster to the revolution and the failure of the Government to resent Japanese invasion of China's rights.

Revolutionary Days in China

"CHINA'S MILLIONS" is responsible for the statement that at present in China brigandage and highway robbery are common, while martial law prevails in several of the provinces. Szechwan appears to be suffering most severely. The wealthy capital, Chengtu, one of the finest cities in China, has been

set on fire by the troops. For some time the city has been in the hands of two antagonistic armed forces, the Szechwan troops under Tai Kan, the governor of the province, and the Yunnan and Kweichow troops under General Liu Tsen-heo. Jealousy between these troops resulted in a terrible conflict as long ago as April, when, apart from two hundred soldiers who were killed, some three thousand civilians met their death, and no less than five hundred houses were burnt down. A temporary armistice was arranged through the heroic efforts of the British and other consuls, but in July fierce fighting was resumed. Big guns as well as small arms have been employed in the fighting, and as this has taken place chiefly at night the horrors experienced by the people have been intensified.

The Kweichow troops are accused of having set fire to the city, and large areas, some say as much as one-quarter of the city, have been burnt to the ground; many thousands of people are homeless, and the Mission compounds are filled with refugees. At the University the dormitories, finished or unfinished, are inhabited by these destitute people.

The *West China Missionary News* comments: "Brushing aside second causes, and probing beneath the surface of things, is it not true that we are now witnessing the re-birth of a nation which has learned the use of modern military implements far better and quicker than she has learned the principles and teachings of Jesus Christ?"

The Gift of a Buddhist Temple

UP in the mountains from Hinghwa, China, in a village called "Stone Ladder," a teacher, several years ago, belonging to the Deng clan, heard that he might find employment in some of the mission schools. The orphanage was in need of a teacher of Chinese, so after the prescribed preliminaries Mr. Deng was duly installed. At this time he had not come in contact with Christianity, but this new position soon gave him the opportunity of hearing the Gos-

pel. This resulted in his being won. In his home town the Deng clan owned a Buddhist temple. Teacher Deng carried his Christianity back to his home and being an important personage, greatly influenced the other members. By his efforts he persuaded them to give their temple to the Methodist Mission for a church. The idols have been destroyed and the temple repaired. Now, instead of idolatrous rites, the Gospel of Christ is proclaimed there.

A Chinese Rescue Home for Girls

IN a Rescue Home for Chinese girls, conducted by the municipal authorities in Nantungchow, China, every day except Sunday, their rest day, the girls all have their work and daily classes. The money made from sewing and knitting is divided, one half going to the home for running expenses, the other half going to the credit of the girl who did the work. This is given her when she leaves. Six months after the girls enter the home their pictures are taken and hung inside the doorway. Anyone seeing the picture and wishing the girl in marriage goes to the chief of police. The police thoroughly investigate the man, his home and his reputation. If it is good and they approve of him, word is sent to the home, and a day is set for a visit, so that the girl may meet the man. If after this visit the girl consents, the marriage contract is sealed by the chief of police. No girl is compelled to marry anyone whom she does not want. After her marriage, if she is annoyed or persecuted by anyone from the old life, the whole police force is back of her husband for help and protection. Any child born in the home goes with its mother. This is understood in the marriage contract.

JAPAN—CHOSEN

Destructive Typhoon in Japan

EARLY in October Tokyo was visited with the most destructive storm in its entire history and the loss of life and property was appalling. One tragic result of the storm was the sinking of a whole island into the sea and the

loss of every one of its three hundred inhabitants. In Tokyo, the death list reached one thousand and more than twice that number were made homeless by a tidal wave. On the islands facing St. Luke's Hospital, of the Protestant Episcopal Mission, between two and three hundred lives were lost and practically the whole population, amounting to about fifteen thousand people, were left homeless. Mission property suffered severely, St. Paul's School and St. Luke's Hospital being in the center of the storm-swept district. Roofs were torn off and one of the operating rooms in the hospital was entirely destroyed. Much other damage was done.

The Japanese people have met the situation in a fine spirit and have worked unceasingly to relieve the suffering. Thousands of pounds of hot cooked rice were distributed from great iron caldrons, which were kept boiling on the street corners. Never before has there been such suffering in Tokyo and it will take many months to repair the material damage.

A Christian Survey of Osaka

THE Church Missionary Society *Review* is authority for the statement that a new map of Osaka has just been published, showing the "Christian Survey" of the city, and giving various statistics as to missions, etc. From these latter it appears that the number of missionaries (excluding wives) is forty-six (Protestants thirty-eight, Roman Catholics eight), and of Japanese workers ninety-eight (Protestants ninety-five, Russian Orthodox three). There are the names of 10,134 persons (1,200 of them Roman Catholics and 635 Russian Orthodox) on the membership rolls of the churches, but only 7,007 are resident. Since the population is 1,460,218, there are more than 10,000 non-Christians to each Christian worker, and only one in every 267 of the Japanese is a Protestant Christian. The registered Buddhist and Shinto priests number 790. Of the 309,037 houses, one in 165 is licensed for prostitution.

The Future of Religion in Japan

A JAPANESE paper, the *Kirisuto Kyo Hoko*, has lately discussed in its editorial columns the subject of religion after the war. Dealing with the question whether Buddhism can undergo a change sufficient to enable it to lead the new Japan which will emerge from the conflict, the writer expressed his opinion that a revival of Buddhism was hardly within the range of possibility. He wrote: "Whatever efforts the Buddhists may put forth to meet the needs of the new times, their most important scriptural teachings contradict such efforts by their antagonism to the present life. On the other hand, if some slight changes be made in the policy of the churches, and if we cast off the teachings that smack of Europe and America, and give expression to a purer teaching concerning Christ and God, then Christianity will be in a position to exert a living leadership capable of satisfying the needs of the nation."

Missionary Power of Korean Church

A MISSIONARY from Korea, Rev. Harry A. Rhodes, who has addressed many audiences on conditions in that country, writes in *The Korea Mission Field*: "The Church at home is especially responsive when the missionary work of the Korean Church is mentioned, and when it is suggested that the Koreans may be largely used in the evangelization of both the Japanese and the Chinese. This is the thing above all others that elicits the closest attention on the part of every audience. If this one thing can be demonstrated conclusively, both the future of the Korean Church, and the support of mission work in Korea on the part of the Church at home is assured and yet, although the missionaries in Korea and the Korean Church leaders may think so, and although the Church at home likes especially to hear such remarks, the fact remains that the missionaries to the Chinese and Japanese probably do not think the Koreans can be so used, the Chinese and Japanese Christians do not think so, and the

Chinese and Japanese people themselves would not admit it for a minute. However, it is quite probable that God has raised up the Korean Church for this purpose and in the writer's opinion it is for this we should work and pray. One of the greatest opportunities of the Korean Church is in Manchuria, where hundreds of thousands of Koreans, and ten thousand of them already Christians, are living side by side with the Chinese."

AFRICA

From Miss Mackenzie's Station

MANY readers of "Black Sheep" and Miss Mackenzie's other books, and who have known of her return to West Africa because of the needs arising out of the war, will find special interest in the following letter from Rev. Gayle C. Beanland: "The days are all full and there is not much time to play. Miss Mackenzie is here with us and seems to enjoy her work very much. There is plenty to do, as there are so many women and girls who are indifferent to the Gospel, but when the women of the station get out and visit them in their homes, you can see the effect of it very markedly. Soon the girls' school will be opening and the crowd of little pawned girls and child wives takes somebody's entire time to keep them at work and attending to their duties as they ought. We have to take in many of these little tots who are given in marriage before they are seven years old, and many of the old men hate us for it, but the Government is on our side and they can't make any palaver."

Slavery in German East Africa

ON December 3rd it was reported that the British had driven the last of the German forces out of German East Africa into Portuguese territory. Thus Germany has lost its last colonial possessions.

The *Sudan Times* reports that 185,000 slaves were found by the British in the German East African Protectorate. The "Anti-Slavery and Aborigines Protection

Society" of England has issued an appeal to the British Secretary of State for the Colonies to proclaim their freedom. The appeal states that a resolution was submitted to the German Reichstag on March 19, 1914, asking for the emancipation of these slaves on January 1, 1920. The system of enforced labor was admitted, but the resolution for their freedom was resisted on account of the cost of compensating owners.

It is time that all systems of contract labor, enforced labor and other forms of compulsory service, which involve practical slavery, should be abolished throughout the earth.

Intemperance in Egypt

A LETTER from Rev. Stephen Trowbridge in Cairo presents an important and neglected field among the young men of Egypt. He says: "Thus far the Nile Press and Beiruf Press have published only a few tracts on temperance and one or two stories showing the peril and wrong of drink, but I believe we could do a great service by publishing and circulating through the men's and older boys' classes a book in Arabic based on modern experiments. One of the rapidly increasing habits in Egypt is that of strong drink. Everywhere on walls and fences and billboards and in every newspaper, English, French and Arabic, are very conspicuous advertisements of English whiskey, French cognac, beer and Greek wines and spirits."

Evangelists Instead of Medicine Man

THE chief of the village of Moua Mutumba, in Central Africa, allowed a medicine man to enter his village and carve for him a large wooden idol. Like King Darius of old, the chief set aside a certain day on which all his people should come to worship the image. On that day the chief ordered that all domestic animals, sheep, goats, hogs, and chickens should be kept and not allowed to run about over the village. The women were ordered to abstain from work of all kinds, not to go to the fields as was their custom,

not to carry water, and not to cook food, but all to come and worship the idol. The evangelist and his wife were scolded, threatened and argued with when they refused to follow the chief's instructions, but no harm was done to them. To-day that evangelist is still there and the work is growing. The chief later drove the medicine man from the village, lost his faith in his idols, and so anxious was he for a second evangelist in his village that he stopped one who was passing through his village on his way to another place and forced this evangelist to remain with him.

ISLANDS OF THE SEA

Native Preachers Needed

A PRESBYTERIAN missionary in the Philippines writes: "At Ali-modian of the Iloilo district, there are six adult members of the little church there, all belonging to two houses in the outskirts of the town. Only one of them reads and that poorly, but I found that they meet regularly every Sunday for prayer and praise and reading of the Scriptures and that they have induced several others to join them in their service.

"But in spite of these encouragements our greatest problem is the lack of suitable preachers and evangelists. We have scarcely enough to care for the membership we have, let alone the new fields. To fill the need in a village in the south of Guimaras, we have to take the pastor from another congregation. If we had the preachers, we could double our membership in two years, for there are openings everywhere."

Hawaii Links East and West

HAWAII is the stepping-stone between the Orient and the Occident; it is the door which is opening the East to the West and the West to the East. Through the medium of the Islands, where Oriental boys and girls have taken on our manner of life and entered into the spirit of our social, political and religious institutions, the way is being prepared for a closer association between the United States and

the Orient. Out of a population of 191,909 in the Islands, the Orientals—Chinese, Japanese and Koreans—number 105,881. In the Episcopal cathedral in Honolulu, both white people and Hawaiians worship. The Chinese and Japanese have churches with clergymen in charge of their own nationality, the latter sharing its building with a Russian congregation. There are many mission stations scattered throughout the Islands where the people are so diversified in race that to minister to them in their own tongues would require a staff of half a dozen interpreters. Fortunately, the children are required to attend the English speaking schools, either public or private, and so through them, by story, song and drama, missionaries are able to make known the good news of Jesus Christ.

A Filipino's Plan for His Life

REV. FRANK C. LAMBACH, of the American Board Mission at Cagayan, on the northern shore of the island of Mindanao, writes of one young fellow who, he says, was six months ago one of the worst young men on the island, and who is now one of the most useful in evangelistic work, because of the change which Christ has wrought in him. He quotes the young man as follows:

"My idea of what I would like to do for the future is growing clearer and bigger all the time. First I thought I ought to become a medical missionary. Then I thought the work in Mindanao needed me so quickly that I would go into evangelistic work at once and study till I am ready for ordination. But now I see that the Philippines need more than the evangelists they have been having. I want to get all there is to be learned here in the Philippines, and then go to America and get more perfectly prepared than any Filipino ever has been for every phase of the ministry. Such a large number of people have left the Catholic Church in Mindanao and have lost faith in all religion, that they need men who can answer all their questions with sym-

pathy and clearness. I am only seventeen years old and I have finished first year high school so I believe I can do it."

OBITUARY

John N. Forman of India

THE news of the death of Rev. John N. Forman, on November 24th, touches deeply a wide circle in and out of the Presbyterian Church, both in America and in India. He was widely known, not only as the son of the distinguished pioneer missionary to the Punjab, whose name is perpetuated in the Forman College, but as the associate of Robert Wilder in laying broad and deep in the colleges in 1886-8 the foundations of the Student Volunteer Movement. Mr. Forman, before returning to America on his furlough, which was his first since 1908, had been active in the evangelistic campaign in India, and last winter he traveled over the entire country in stirring up the work. He is said to have been possibly the most eloquent preacher in the vernacular of all the five thousand missionaries in India, and his deep spirituality made him much sought after for conferences and revivals in all parts of India.

John P. Williamson of Dakota

THIS aged missionary to the Indians died at Yankton Indian Agency, South Dakota, on October 4th, at the age of eighty-two. Dr. Williamson grew up in a missionary home in Minnesota, where his parents, Dr. and Mrs. F. S. Williamson labored long among the Dakota Sioux Indians. After completing his seminary course, at the age of twenty-six, he returned at once to Minnesota. When the Indian massacre of 1862 broke out, he ministered to the needs of fifteen hundred women and children families of the warriors under arrest. When Dr. Alfred Riggs went to found the Indian Normal School at the Santee Reservation, Dr. Williamson moved to Dakota, where his forty-seven years of devoted service have resulted in thirty-six Indian churches, with a membership of over ten thousand red men. His son, Rev. Jesse Williamson, is a missionary.



Studies in Japanese Buddhism. By August Karl Reischauer. xviii, 361 pp. \$2. Macmillan Co., New York. 1917.

THIS is probably the best full exposition of Japanese Buddhism in English. It is also true that the subject has never before been adequately discussed by English and American students. The volume does not realize the promise of its opening paragraph in any picturesque way:

"Not many years ago there was on exhibition in an art gallery of Tokyo a remarkable picture. The picture was not exactly a masterpiece, but its subject matter was exceedingly suggestive. In the center stood a child, and grouped around it were four men, each beckoning it to follow. On the face of the child was an expression of bewilderment, of apparent perplexity as to what it should do. The child was meant to represent Japan, and the four men represented a Shinto priest, Confucius, Gautama Buddha and Jesus. The average visitor to the gallery gave this picture little more than a passing glance, but to the student of modern Japan, it was of deep interest."

It is this last half sentence that has dominated the author in his choice of materials. For centuries, the Japanese have allowed the three first named religions to enlist their attention, so that no one could say to which he gave his paramount allegiance. Yet after all Buddhism is the matrix which holds them all together and may be said to represent all three in one. Chapter I of the volume gives the old story underlying all phases of Buddhism—the story of Gautama's environment and life until under the Bo Tree he became the Buddha, the Enlightened One, the uninteresting account of his teachings and the success of the new religion after Buddha, in the Deer Park of Benares, had set the Wheel of the Law rolling throughout the world.

Subsequent chapters describe the de-

velopment of the primitive faith into the more hopeful, less atheistic doctrines of the Mahayana, or Great Vehicle, which carries those who mount it through the dreary round of rebirths to the great goal of mankind, "the town of Nirvana, the island of Nirvana"—a much disputed word which may have meant annihilation or cessation of being in Southern Buddhism of the Small Vehicle, but which in Japan is far different. Chapters III-V, VII, contain the distinctively Japanese elements in Buddhism, of which the chapter on the main doctrines of Japanese Buddhism and that on the place of Buddhism in Japanese life are the most rewarding from the theoretical and practical sides respectively. Pages 283-294 give excellent samples of Buddhist teachings in a section entitled, "Buddhist Gold Nuggets," which the author previously contributed to the Transactions of the Asiatic Society of Japan. The section on Salvation, pages 240-264, is, from the Christian viewpoint, very interesting, as is the missionary character of the Shin Sect which has its representatives in China and the United States.

The author, as a professor in a leading Christian institution in Tokyo, contends that while Japanese Buddhism cannot lay hold on the living God without undergoing a radical change in its fundamentals, it can nevertheless cast aside its pessimism and by accepting God, find satisfaction for its hopes and aspirations. The volume proves this contention and makes the Buddhism of the Empire accessible in a manner acceptable to Occidental scholars, even though it is by no means a popular work, nor was it so intended.

Trade, Politics and Christianity in Africa and the East. By A. J. Macdonald. xxi, 296 pp. \$2.00. Longmans, Green & Co., New York. 1916.

THIS book was awarded the Maitland Prize at Cambridge in 1915 on the thesis, "Problems raised by the

contact of the West with Africa and the East and the part that Christianity can play in their solution." With the trained mind of a Cambridge M.A. and aided by authoritative British Blue Books and other equally trustworthy publications—unless Leong and Tao's "Village and Town Life in China" is excepted from such a list—the author presents to the thoughtful, studious reader a book worthy of careful study and food for profitable reflection. It even wins the most hearty approval of so distinguished and experienced an authority as Sir Harry Johnston, whose "Introduction" of thirteen pages is a most interesting disavowal of certain aspects of Christianity and disgust for some features of Christian Missions along with a panegyric upon other fundamentals of both.

It is a work appealing to a variety of interests. The social reformer, the economist, the student of colonization and of government, the inter-racial problem specialist, the Christian anxious to know what Christianity can offer to the world in its undeveloped and non-Christian sections—all will find here facts and arguments that are stimulating and forceful.

The lands most in evidence are Africa, with its labor and liquor problems especially; India, with liquor, hung albatross-like about its neck, as it is in Ceylon also; with difficulties arising from its expansion into Africa and its educational wants and satisfactions through various sorts of schools, largely supported by British grants-in-aid; and China, where the opium traffic has been: where that in morphia still is vitally important to the physical life of unnumbered myriads, and where education and Christianity are advancing side by side, in willing or unwilling dependence.

The inter-racial problems considered have to do with the "colored people" of Africa and the Eurasians of India for the most part, though he fails to use their official name there, Anglo-Indian. While Sir Harry Johnston finds his "colored" problem best illustrated in the Americas, our author views it from

African shores almost exclusively, just as he practically excludes the Eurasian strains of the Far East. His basic arguments are biological and Mandelian, and among his conclusions are these: "To prevent the connections between white men and black women in Africa will make moral demands upon the white community, which can only be fulfilled by the aid of religion. Here is the opportunity of Christianity. . . . The Eurasian, so long as he exists and is not absorbed by one race or the other, must be treated, if not as a social equal by the members of either dominant race, at least as a man and a brother in the great Christian community."

The "q. e. d." of his "Problem of Religions" will not be universally accepted, but it is worth noting. "Let the declaration of the religious message of Christianity be positive. Its universality will make itself apparent. On the other hand, let the attitude to non-Christian philosophy—where such exists—and to social customs, avoid all appearance of negation, save where the religious integrity of Christianity is at stake. By this means much that is good in non-Christian thought will be comprehended in the new intellectual system which will grow up under the influence of Christian teaching; and sympathy will be revealed where it will produce the most effect—in the social and domestic life of the people."

Observations on the Mussulmans of India. By Mrs. Meer Hassan Ali. Second edition, edited with notes and an introduction by W. Crooke. xxviii, 442 pp. Six shillings net. Oxford University Press. 1917.

THAT this work is of especial value is evidenced by the fact that it is reprinted by the Oxford University Press nearly a century after its publication, and with the valuable cooperation of the well-known Indian authority, W. Crooke, whose notes and elucidations add greatly to its clarity and interest.

The author is an English lady who married a young Lucknow nobleman of the Moslem faith who was in England assisting John Shakspear, Hindustani professor in the Military College, and

who received from the East India Company £50 as a reward for his translation of the Gospel of St. Matthew. In his father's Lucknow home she lived during eleven of the years, 1816 to 1828, though it is said that she did not allow her husband to exercise a Moslem's privilege of a plurality of wives. She understood well the truth of the Mussulman proverbs: "A rival, even if she be made of dough, is intolerable; the malice of a rival is known to everybody; wife upon wife and heartburnings." Possibly her subsequent separation from her husband and return to England was due to failure to abide by his agreement; though the statement on page 182 shows that she realized the reasonableness of polygamy.

The general scope of the book is suggested by its long sub-title, in which it is stated that these observations of Indian Mussulmans are "descriptive of their customs, habits and religious opinions, made during a twelve years' residence in their immediate society." In twenty-seven long and minutely circumstantial letters, Mrs. Ali wrote to home friends of what she saw and experienced and they quite rightly urged their publication. If there is any Moslem matter of importance left out in the book, the reader who can mention it must be more observant than the thousands of India missionaries who have been neighbors to North India Moslems. While her style is not finished, her simple and lively letters allure one on through an altogether too long account of her foreign environment on its Moslem side. Of most interest, in view of the well-known attitude of Mohammedans toward women, are the constant references to the womanhood of Islam and to the secluded and little known life of the zenana. She has said the best that can be written on this aspect of Mohammedanism, thus supplementing what nearly all missionary writers have proclaimed to the world upon this point. Of even more general and scholarly interest is the account of their religious life in mosque and home. Pilgrimages and superstitions are fully described also, and especially the great mourning festival of Muharram in

honor of the martyred Husein and Hasein, sons of Ali and Fatima, a passion play sometimes likened to the Christian Ober-Ammergau. Stories and folklore also abound, adding to its interest. Her account of Meer Hadjee Shah's adventures and of the elevating effect of his religion upon him, suggested in her sketch in Letter XXVII, makes the reader wish that he might read the full account of him which the author hoped later to write.

Yet Mrs. Ali did not go over to her husband's faith. She writes on pages 424-425: "It may be regretted, with all my influence, that I have not been the humble instrument of conversion. None can lament more than myself that I was not deemed worthy to convince them of the necessity, or of the efficacy of that great Atonement on which my own hopes are founded. . . . I must for many reasons be supposed to entertain a lively interest in their welfare, and an earnest desire for their safety, although at the present moment I can distinguish but one advantage accruing from our intimacy, namely, that they no longer view the professors of Christianity as idolators. . . . Should the view I have conscientiously given of their character be the humble means of removing prejudice from the Mussulmans of Hindoostan, so that they may be sought and won by brotherly kindness, my humble heart will rejoice."

With Our Soldiers in France. By Sherwood Eddy. Illustrated. 12mo. 193 pp. \$1.00. Association Press, New York.

THIS is one of the best of the "war books." Mr. Eddy speaks from first hand knowledge of conditions at the front. Not only does he give a very vivid picture of the life of American soldiers in France, with its physical and moral dangers, but he writes of the Y. M. C. A. work and the religious problems involved, so as to impress the reader with the great responsibility for closer co-operation among Christians after the war.

The incidents in Mr. Eddy's narrative are striking and well told. His de-

scription of the training and fighting in France is graphic and of absorbing interest. His facts are impressive and suggest many lessons in morals and in Christian strategy. The chapter on "The Camp of the Prodigals" is appalling in its revelations and shows the need, not only for physical and mental recreation for the soldiers, but for spiritual regeneration, if the aftermath of war is not to be as deadly as the conflict itself. Read Mr. Eddy's book; it is worth while—for soldiers going to France and for those who give and work and pray at home.

Russia in Transformation. By Arthur J. Brown, LL.D. 12mo, 190 pp. \$1.00 net. Fleming H. Revell Co., New York, 1917.

ALL eyes are turned on Russia—that land of 180,000,000 people in the throes of a new birth. From oppression under autocratic government in Church and State, they have suddenly come into uncontrolled freedom. They are like youth suddenly coming into wealth, without proper education and experience, and with scheming enemies on every side. They are people with ideals and latent power and worthy of study. The nation cannot be remade in a day.

Dr. Brown has given us a clear and concise study of Russia from secondhand sources. It is a book for the general reader and gives the facts without long dissertations or quotations. While the book does not throw new light on Russia, it does give light to those multitudes who have had only a hazy idea of a cold and distant czardom, of serfs, autocrats, Nihilists, Tolstoi, Jews, pogroms, ikons, Doukhobors, Stundists, the Greek Churches, political exiles, passports, censors, spies and prisons.

In this book, prepared since the revolution, Dr. Brown describes autocratic Russia and the "Holy Orthodox" church; the revolution and the new-found but unconfined liberty; the reforms and the war; Russian aims in Asia and her relation to other nations. Dr. Brown sees in the dethronement of the czar and his autocrats in Russia, a

new hope for the Russian people and for Europe. Many feared Russian autocracy even more than German militarism. Now the danger is anarchy—when, as in the time of the Judges, each man does what is "right in his own eyes," but not what is right in the eyes of God.

This story of Russia's transition days is brief and well told. It is an introduction to a more thorough study.

The People Who Run. By Violetta Thurstan. 12mo, 175 pp. \$1.00. G. P. Putnam's Sons, 1917.

THE Russian word for refugees means "the people who run," an appropriate title for these sketches of five and a half million dazed and terrified people who fled before the great German drive into Russia. The author made a visit to that country and from a vast amount of material gathered—reports, statistics and incidents—has selected stories of individual tragedy to portray what has been done, and what still needs to be done for these people of despair. The greatest difficulty experienced is in building up their shattered hope, for it is a strange fact that the worse their condition becomes the less is their desire to improve it. One realizes the enormity of the task when told that Russia is caring for more refugees than the number of inhabitants in the whole continent of Australia.

Russia in 1916. By Stephen Graham. 8vo. The Macmillan Co., New York, 1917.

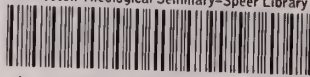
THE reading public learned long ago that anything that Stephen Graham writes about Russia is well worth reading. He has traveled widely throughout the Russian Empire. He knows the people and their language and he has probably gotten into a closer sympathy and a more vital understanding of them than any other living man outside of Russia, except George Kennan. It must be confessed that this little book consists of a few impressionist's sketches and traveling experiences, and that it bears marks of hasty writing, but the general pictures of recent conditions in Russia are so vivid that one should not miss them.

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